FIRST STEPS IN ASSYRIAN

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A BOOK FOR BEGINNERS

BEING

A SERIES OF HISTORICAL, MYTHOLOGICAL, RELIGIOUS, MAGICAL, EPISTOLARY AND OTHER TEXTS PRINTED IN CUNEIFORM CHARACTERS WITH INTERLINEAR TRANSLITERATION AND TRANSLATION

AND

A SKETCH OF ASSYRIAN GRAMMAR, SIGN-LIST AND VOCABULARY

BY

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PREFACE.

THE aim of the present work is to furnish the beginner with all the materials which he will require in his earliest studies of the Assyrian language and the cuneiform inscriptions. It contains a sketch of the most useful facts concerning the cuneiform system of writing, and an outline of the principles of Assyrian grammar; a list of the more common signs and ideograms; a series of texts and extracts printed in the Assyrian cuneiform character with interlinear transliteration and translation, ranging in date from about B. C. 2250 to B. C. 260; and a full vocabulary to all the texts printed in the book. To enable the reader to apply the knowledge he can obtain by a perusal of the first 294 pages, and to give him practice in independent decipherment, a few untransliterated and untranslated texts have been added.

For the convenience of the beginner all the Babylonian texts included in this volume have been transcribed into the Assyrian character. It is of the greatest importance for him to become master of the so-called Ninevite script as soon as possible for almost every work found in Ashur-bani-pal's Royal Library at Nineveh is written in it. His Babylonian studies should begin when he is able to read the ordinary Assyrian character with ease.

The texts here chosen represent all the main divisions of Babylonian and Assyrian literature and include examples of histor-

ical, mythological, religious, magical, epistolary and other documents, and care has been taken in selecting them to include those which are of importance from an historical point of view. Among these may be specially mentioned the account of the siege of Jerusalem by Sennacherib in 701 B. C. and of the taking of Babylon by Cyrus in 538 B. C. Students of Eastern cosmogonies will be glad to have in a handy form the Babylonian legends of the Creation and the Deluge. The other legends here given, *viz.* the Descent of Ishtar into Hades and the Loves of Ishtar, the Treachery of the god Zû, the story of the Eagle and the Serpent, and of Etana's flight to heaven with the Eagle, *etc.* illustrate the stories with which the early dwellers on the plains of Mesopotamia amused their leisure in the childhood of their race. Recent discoveries are illustrated by some extracts from the now famous correspondence between the kings of Egypt and their Babylonian allies and vassals in the fifteenth century B. C. as found in the Tell el-Amarna tablets.

The translations have been made as literal as is consistent with the difference which exists between the Assyrian and English languages, and usually the meaning of every word will be found beneath it. In the few passages in which this is not the case reference to the vocabulary will enable the reader to identify the words and their meanings. In the full vocabulary which follows the texts the words are arranged alphabetically; words clearly derived from the same root are placed together, but wherever this might cause the beginner difficulty cross references have been added. It may be remarked, in passing, that the reader who possesses a knowledge of Hebrew will find it most useful in his Assyrian studies; such knowledge, however, on his part, has not been assumed anywhere throughout the book.

The remarks that Dr. Wallis Budge has made in the Preface to his *First Steps in Egyptian* with reference to the scarcity of material for study at the disposal of the beginner in Egyptian

are true, *mutatis mutandis*, for Assyrian. I undertook this work at his suggestion and I have carried it out practically on the lines adopted in his book. I take this opportunity of thanking him for many valuable suggestions and for his friendly advice which he has freely placed at my disposal during the course of the work.

L. W. KING.

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INTRODUCTION.

The Assyrian language.

Assyrian is the name that now indicates the language once spoken by the inhabitants of Mesopotamia, Assyrians and Babylonians alike. It belongs to the northern group of the Semitic family of languages and is closely akin to Phoenician and Hebrew, Syriac and Chaldee; these are distinct from Sabaean or Himyaritic, Arabic and Ethiopic, which form the southern group. The language is made known to us by numerous inscriptions on stone and clay, written in "cuneiform"[1] or wedge-shaped characters; the greater number of these inscriptions have been unearthed from the buried cities of Mesopotamia during the present century.

The decipherment of the inscriptions.

The decipherment of the Assyrian inscriptions is a natural result of the labours of scholars who have investigated the old Persian cuneiform inscriptions. The Achaemenian kings who ruled over Persia from the sixth to the fourth century before Christ, after the fashion of other races in Western Asia at that period, borrowed from the Babylonians the idea of cuneiform writing;[2] they, however, considerably simplified the Babylonian

1. In German "Keilschrift"; the Arabs call it مسماری *(mismārī)* "nail-writing".

2. The Susians, the Elamites, and the people who lived around Lake Van, for instance, all used cuneiform characters. The discovery in 1888 of the "Tell el-Amarna tablets" at Tell el-Amarna in Upper Egypt showed the wide diffusion of Babylonian cuneiform throughout Western Asia as early as the XVth

system, employing in their inscriptions not more than thirty-nine groups of wedges and each group formed an alphabetic character. As their empire was not confined to Persia, but embraced the important countries of Susia and Babylonia, to the greater number of their inscriptions they appended Susian and Babylonian translations written in the cuneiform characters employed by these two nations. After the fall of the Achaemenian empire the Old Persian cuneiform fell into disuse, and the inscriptions in this character, as well as those in the other kinds of cuneiform writing, in the course of time ceased to be understood. Those records, however, that were engraved upon the stone walls of buildings and on the faces of rocks did not perish, but remained as permanent though unintelligible monuments of the kings who set them up.

The trilingual Achaemenian inscriptions.

During the seventeenth and eighteenth centuries of our era, however, travellers in the East began to turn their attention to these inscriptions, especially those at Persepolis, and we find in the accounts of their journeys many strange views and opinions expressed concerning them.[1] It was not until the beginning of

century B. C. At this period not only in Egypt but from the coast of the Mediterranean to Elam, and from Armenia to the Persian Gulf, Babylonian cuneiform was the language of official correspondence. It was not unnatural therefore that other races should have modified this widely diffused system to meet their own needs, but I do not see any sufficient evidence which would lead us to assume that the Phoenician alphabet was formed by the modification of certain cuneiform characters.

1. See Pietro della Valle, *Viaggi* (Rome, 1662; English translation, London, 1665); Chardin, *Voyages . . en Perse, et autres lieux de l'Orient* (Amsterdam, 1711); de Bruin, *Reizen over Moskovie, door Persie en Indie* (Amsterdam, 1714; English translation, London, 1737); and Niebuhr, *Reisebeschreibung nach Arabien und andern umliegenden Ländern*, Bd. II (Copenhagen, 1778). For descriptions by travellers at the beginning of the present century, see Morier, *A journey through Persia* (London, 1812); Ouseley, *Travels in various countries of the East* (London, 1819—23); R. Ker Porter, *Travels in Georgia, Persia, etc.* (London, 1821—22); and Burckhardt, *Travels in Arabia, etc.* (London, 1829).

the nineteenth century that the first step was made towards deciphering them correctly.

Of the three kinds of cuneiform writing (*i. e.*, the Persian, the Susian, and the Babylonian), in which the Achaemenian kings inscribed their trilingual records, it was most natural that the Persian should first engage the serious attention of scholars, as it is by far the simplest of the three. The credit of having first discovered the method by which the Persian column in these inscriptions might be deciphered belongs to Grotefend who in 1802 succeeded in reading the names of Hystaspes, Darius, and Xerxes.[1] Other scholars followed on the lines laid down by him, and Rask, Saint Martin, Burnouf and Lassen all made contributions to the further identification of the characters of the Old Persian alphabet. Up to the year 1837, however, the decipherers had merely succeeded in reading a few proper names, and they had not been able to make accurate and connected translations even of the short inscriptions they had studied.

First steps in the decipherment.

Grotefend.

1. Grotefend announced his discovery in the *Göttinger Gesellschaft der Wissenschaften*, Sept. 14th, 1802, and he has left a lengthy description of the process by which he arrived at his results in Heeren's *Historical Researches* (English translation, Oxford, 1833), Vol. II, pp. 313 ff. The process by which both he and Sir Henry Rawlinson obtained the clue to reading the inscriptions was the same in each case and may be briefly described. Grotefend took for analysis two short inscriptions in which he noticed the characters corresponded throughout with the exception of two groups of signs in each. As the rest of the inscriptions tallied, it was not unreasonable to suppose that the groups of signs in each which differed represented proper names—the name of the man who set up the inscription and possibly that of his father. But in these two inscriptions the group which occupied the second place in one inscription, and which from its position looked as though it represented the name of the father of the man who set it up, occurred in the first place in the other inscription. As he already imagined that the inscriptions were set up by Persian kings, Grotefend now inferred that these three groups of signs gave the names of three consecutive generations of the Persian monarchy. On trying the names Hystaspes, Darius and Xerxes he found they fitted the various signs exactly. At a later period Rawlinson, working independently on two other inscriptions, succeeded in reading the same three names by a similar process of reasoning.

Rawlinson and the Behistun inscription.

This achievement was reserved for the late Sir Henry C. Rawlinson, G. C. B., who in 1835, and whilst stationed at Kirmanshāh in Persia, first turned his attention to the subject. Unaware of the details of Grotefend's discovery, he independently obtained similar results by making an analysis of two short inscriptions; two years later he succeeded in climbing the rock at Bahistūn (Pers. Bagistān) and in copying the greater part of the Persian text of the Annals of Darius Hystaspes which was engraved upon its face. In the winter of 1837 he sent a first instalment of his translation of these texts to the Royal Asiatic Society. His complete translation of the Behistun inscription was published in 1846 in Vol. X of the *Journal* of that Society, but it was on the original translation made in 1837—39 that Rawlinson himself based his chief claims to originality. Apart from his correct identification of the entire Persian alphabet, he was also able, from his knowledge of Zend and Pehlevi, to arrive at the meaning of the inscription; he was thus the first to present to the world a literal and correct translation of over two hundred lines of cuneiform writing.[1]

The decipherment of Babylonian cuneiform

The decipherment of the Babylonian cuneiform followed that of the Persian cuneiform. The writing in the third column of the great trilingual inscription of Darius Hystaspes had been already identified as Babylonian from the fact that some of the characters were identical with those on the inscribed bricks and slabs that had been found in Assyria and Babylonia. The first

1. The fullest description of Rawlinson's own achievements and those of his predecessors is given in his memoir *The Persian Cuneiform Inscription at Behistun* (Journal of the Royal Asiatic Society, Vol. X). His transliterations and translations differ in but few details from those of Spiegel in *Die altpersischen Keilinschriften* (Leipzig, 1881). See also Flemming's article *Sir Henry Rawlinson und seine Verdienste um die Assyriologie* in the *Beiträge zur Assyriologie*, Vol. II, pp. 1 ff.; *Nature*, Vol. LI, p. 536 f., *Proceedings of the Royal Society*, Vol. 58, pp. XLIV ff., and Prof. G. Rawlinson's *Memoir of Sir H. C. Rawlinson* (London, 1898); a list of the Persian cuneiform inscriptions is given by Weissbach, *Die altpersischen Keilinschriften* (Leipzig, 1893).

step in the decipherment was made by comparing the proper names occurring in the Persian text of the Behistun inscription with the corresponding groups of characters which represented them in the third or Babylonian column. Starting with this point as a base, Rawlinson, Hincks, Norris and Oppert gradually worked out the values of the Babylonian and Assyrian signs. The principal steps in the work of decipherment are marked by the discovery of the polyphony of the Babylonian signs—a fact first pointed out by Rawlinson—and by Hincks' proof of their syllabic nature. For the determination of the Assyrian syllabary these scholars obtained considerable aid from the ancient Assyrian lists of signs which had been recently excavated at Kuyunjik and brought to this country, while for help in the interpretation of the inscriptions they depended upon the close resemblance of roots in Assyrian with those in Arabic, Hebrew, Syriac and Chaldee.[1]

Cuneiform writing.

The method of writing employed by the Babylonians and Assyrians is commonly called "cuneiform" from the Latin *cuneus* "a wedge". Each character or sign consists of one or more wedges arranged in a variety of ways, while the characters themselves are written from left to right. Strangely enough, however, the wedge, though its most distinctive characteristic, had originally no part in its composition; its existence is entirely due to the material for writing employed by the scribes. There is no doubt that the cuneiform system of writing, like all others which have

1. See Rawlinson's paper *On the Inscriptions of Assyria and Babylonia* (Journ. of the Roy. As. Soc., Vol. XII), and his *Memoir on the Babylonian and Assyrian Inscriptions* (*ibid.*, Vol. XIV), Hincks' numerous papers in the *Transactions of the Royal Irish Academy*, and Oppert's *Expédition scientifique en Mésopotamie*, Vol. II (Paris, 1859); Norris' principal contribution to Assyriology was his great *Assyrian Dictionary* which he did not live to complete. For the decipherment of Susian, the language of the second column of the Achaemenian trilingual inscriptions see Norris, *Memoir on the Scythic Version of the Behistun Inscription* (Journ. of the Roy. As. Soc., Vol. XV) and Weissbach, *Die Achämenideninschriften zweiter Art* (Leipzig, 1890).

Its origin in picture-writing.

developed naturally, had its origin in picture-writing.[1] All primitive races employ the same rude means when they begin to record their names and actions, and they first of all scratch rough pictures on any substance that may come to hand. After certain pictures have become associated with certain words the pictures are used to express the sound of the words without their meaning; in other words, they are used phonetically. The forms of the characters themselves, from being written rapidly become more and more simplified, until in the resulting signs or characters it is hard to recognise the originals from which they have descended. This is particularly the case with the cuneiform writing of the Babylonians. The primitive inhabitants of the country made their records by means of pictures, tracing in rough outline the various objects they wished to represent, and in course of time employing many of their picture-signs to represent sounds merely, apart from ideas. For any permanent record stone would naturally suggest itself as most suitable for preserving an inscription, and we find it was so employed in Babylonia; but the alluvial nature of the soil was not in favour of its extensive use, as it had generally to be imported from some other country. These early Babylonians therefore adapted themselves to their surroundings and from the fine clay of their soil they fashioned tablets on which they continued to outline their picture-characters. But it is possible to write faster on soft clay than on stone, and straight lines, when made by a single pressure of the stilus, tend to become wedges. The pictures there-

The development of the wedge.

1. That the Assyrians themselves believed this to be the case is proved by two tablets in the British Museum. These tablets are lists of picture characters arranged in groups, and opposite each sign or group the scribe has written the cuneiform character to which he supposed it corresponded. The tablets are numbered K 8520 and 81—7—27, 49 + 50; a photograph of the former is published by Houghton in the *Trans. of the Soc. of Bibl. Arch.*, Vol. VI, p. 454; a copy of the latter is given in *Cuneiform Texts from Babylonian tablets etc. in the British Museum*, Part V (1898).

fore soon lost their original lines and became mere groups of wedges.[1]

The pictorial origin of some characters still recognisable.

From the archaic forms of some of the characters, however, it is still possible to recognise the objects for which they were intended. The assyrian sign , for instance, which means "heaven", is the descendant of the archaic sign in which we may possibly see a star with eight points, or a representation of heaven as a circle devided into eight equal portions . The archaic form of the sign for "ox", , is , which when set vertically,[2] thus , certainly suggests the head of an ox with horns. The sign for "the sun, day" *etc.* is , in the earlier inscriptions written , in which we may see a rough circle ○, representing the sun's disk. The sign for "corn" is ; this in the earlier inscriptions is written and , in which, when written vertically, we may perhaps see a representation of a blade of corn. Some signs for new ideas were formed by a combination of two other signs already in existence. The sign "mountain" placed within "ox", gave the new sign (= mod. Ass.) "a mountain-ox". The sign "water" when placed within "mouth" gave the new sign "to drink"; similarly "to eat" is formed from , "food", and "mouth". One of the commonest archaic forms of "month" is , which we may explain as a combination of "day" and "thirty". To trace the pic-

1. In the characters employed by the later Assyrians and Babylonians the signs are formed by various combinations and repetitions of different wedges, those of most frequent occurrence being the upright , the horizontal , and the diagonal wedge , which frequently interchanges with the sloping wedge , *e. g.* the syllable *di* is written as and , the syllable *ḫu* as and , the syllable *ri* as and . The sloping wedges and are employed in only a few signs. In writing on clay the differences in the shape of the wedges could be produced by slightly shifting the position of the stilus in the fingers.

2. Some archaic inscriptions are written vertically.

torial origin of the majority of the signs, however, even in the most ancient inscriptions, is quite impossible, because we cannot identify the objects which they represent;[1] while in the later periods of Babylonian and Assyrian history the signs became still less like pictures, for it was but natural that the scribe writing quickly on his soft clay tablet should tend to simplify the characters. The inscriptions engraved on stone reflected the changes which took place in the inscriptions on clay and the forms of the characters on the latter were carefully reproduced in stone by means of the chisel.

The inventors of cuneiform-writing.

The subject of the invention of cuneiform writing is one that has given rise to a considerable amount of controversy, for, while it is generally agreed that it was due to the early inhabitants of Babylonia, the nationality of this people is disputed; some scholars still hold that this race were the Semitic Babylonians themselves, though the majority now admit that the Semitic Babylonians borrowed their method of writing from an earlier race of non-Semitic origin. The point at issue may be best stated by briefly indicating the course of the controversy that has taken place around it. Among the literary remains of the Babylonians and Assyrians are many compositions that are inscribed in the same cuneiform characters, but, to judge from the forms of the words, are clearly not written in the Assyrian language. Many of these compositions are furnished with interlinear Assyrian translations while the words

1. A theory has recently been put forward by Dr. Delitzsch, who, while recognising the pictorial origin of certain signs, attempts to explain the rest as formed from them artificially. Instances have been given above of how new signs were formed by combinations of signs already in existence, but Dr. Delitzsch goes further and asserts that new signs were formed by combinations and variations of simple wedges or rather lines. He distinguishes some forty-five *Urbilder* or signs with a "motive" and thinks the majority of the characters were developed from them. Of the methods of combination he sets forth the most convincing is that in which the meaning of a simple sign was intensified by the addition of a number of extra wedges; this process the Sumerians termed *gunu*. Few people will, however, accept his theory in its present form.

and forms employed are explained in a number of tablets containing lists of words with Assyrian explanations compiled by the Assyrian scribes. Moreover the monumental and documentary inscriptions of the early rulers of cities in Babylonia, such as Shirpurla or Lagash, Ur, Isin and Larsa, are written in this idiom. The first to detect the existence of this language was Sir Henry Rawlinson, who in 1852 concluded that it was the tongue of the early non-Semitic inhabitants of Babylonia among whom the Semitic Babylonians had settled, and from the fact that Babylonian kings, in addition to their other titles, styled themselves king of Sumer and Akkad, he concluded that the primitive inhabitants of the land were Akkadians who spoke this language which he styled "Akkadian". Oppert, however, while accepting the existence of the language, contended that it was the language of the "Sumerians".[1] Others reconciled these views by tracing dialectic differences in the inscriptions, which they supposed to represent differences of pronunciation exhibited by the Akkadians and Sumerians, the primitive inhabitants of northern and southern Babylonia respectively; others again, though they recognised the existence of dialects, did not attempt to define their geographical distribution. In 1884 the problem assumed a new form and the question in debate was modified somewhat by Halévy who denied the existence of the language absolutely. He asserted that what had hitherto been regarded as the Sumerian or Akkadian language was merely a traditional

The Sumerian question.

1. The Assyrian scribes employed both of the names "Akkadian" and "Sumerian" in describing the ancient non-Semitic compositions which they edited and translated into Assyrian; see the tablets K 11856, where "Akkadian" is mentioned, K 14013, where both "Akkadian" and "Sumerian" are referred to, and 81—7—27, 130, where mention is made of *li-ša-an Šu-me-ri*, "the Sumerian language"; it may be added that on the tablet S 1190, inscribed with incantations and prayers, two of these are referred to as *II ši-pat Šu-[me-]ri*, "two Sumerian incantations" (*cf.* Bezold, *Catalogue of the Cuneiform tablets in the Kouyunjik Collection*, pp. 1200, 1354, 1469 and 1805).

cabalistic method of writing invented by the early Semitic Babylonian priests. According to Halévy's assumption therefore the Semitic Babylonians were *the inventors of the cuneiform* method of writing. Halévy devoted himself vigorously to developing his theory and for a time succeeded in making many converts. The excavations, however, that have been carried on in Babylonia during the last fifteen years, have yielded thousands of cuneiform inscriptions written entirely in this ancient tongue and proving the existence of a powerful race who betray no indications of Semitic origin. To these "Sumerians" it is probable that the invention of cuneiform writing should be assigned; from them the Semitic Babylonians received it together with much of their early civilisation and culture.

Vocalic and consonantal sounds in Assyrian.

The Assyrian language possesses the vowel sounds *a*, *e*, *i*, *u*, *ā*, *ē*, *ī*, *ū*,[1] and the diphthongs *ai* and *ia*. It also possesses the consonantal sounds *b*, *g*, *d*, *z*, *ḫ*, *ṭ*, *k*, *l*, *m*, *n*, *s*, *p*, *ṣ*, *ḳ*, *r*, *š* and *t*. These consonants are here arranged in the order of the Hebrew alphabet and they correspond to the Hebrew characters ב, ג, ד, ז, ח (Arabic خ), ט, כ, ל, מ,[2] נ, ס, פ, צ, ק, ר, ש and ת; as reference will be sometimes made to the Hebrew alphabet I here give a list of the Hebrew characters with their transliteration:—

(1)	א	'	(7)	ז	*z*
(2)	ב	*b*	(8)	ח	*ḫ*
(3)	ג	*g*	(9)	ט	*ṭ*
(4)	ד	*d*	(10)	י	*y*
(5)	ה	*h*	(11)	כ	*k*
(6)	ו	*w*	(12)	ל	*l*

1. The signs for the syllables which contain the vowel sounds *e* and *i* respectively are frequently interchanged in the inscriptions; for this reason some Assyriologists do not admit the existence of the *e* sound, and hold that the Assyrians only distinguished the vowel sounds *a*, *i*, *u*, *ā*, *ī*, *ū*.

2. The *m* in Assyrian sometimes corresponds to ו, *e. g.* *lamū*, "to surround", Hebr. לָוָה.

(13)	מ	*m*	(18)	צ	*ṣ*
(14)	נ	*n*	(19)	ק	*ḳ*
(15)	ס	*s*	(20)	ר	*r*
(16)	ע	ʿ	(21)	שׁ	*š*
(17)	פ	*p*	(22)	ת	*t*

Pronunciation of consonantal sounds in Assyrian.

With regard to the pronunciation of consonantal sounds in Assyrian it may be remarked that the sound represented by the symbol *ḫ* is a guttural *ch*; *ṭ* is a harder dental than *t*; *k* and *ḳ* were both pronounced by the Assyrians as *k*, but the Babylonians pronounced *ḳ* as *g*; *ṣ* is pronounced as *ts* and *š* as *sh*. In the sign  the Assyrians possessed a special character for marking the breathing, but in use it was generally omitted, especially at the beginning of a word. The Assyrian method of writing, moreover, was ill-adapted for the expression of peculiar Semitic sounds, and we find that the consonants א, ה, ח (ح), ע (ع), ע (غ), ו and י,[1] for which special characters exist in the other Semitic languages, were not distinguished in its syllabary. If a Semitic root, for instance, commences with any one of these consonants the Assyrian form of the word is without the consonant altogether and commences with a vowel, *e. g.* אָכַל (*'āk^{h}al*)[2] "to eat" = Assyr. *akālu*;[3] הָלַךְ (*hālak^{h}*) "to go" = Assyr. *alāku*; חָדַשׁ (*ḫād^{h}aš*)

1. Of these consonants א is employed to indicate the breathing; ה is an aspirate corresponding to the English *h*; ח had two sounds distinguished in Arabic by the characters ح and خ, the former representing a strong *h* pronounced with friction, the latter a guttural *ch*; ע also had two sounds corresponding to the Arabic ع and غ, the former a softer guttural sound, the latter a guttural *g* or *r*; ו = *w*, and י = *y*.

2. In the transliteration of the Hebrew words here cited the softer pronunciation of the letters בגדכפת, when without the *Daghesh lene*, is indicated by the addition to the letter of a small ^{h} printed above the line. It is possible that in Assyrian the corresponding consonantal sounds were softened when they came between two vowel sounds but in the Assyrian method of writing there was no means of marking this difference of pronunciation.

3. In this list and in the following paragraph the 3 m. s. Perf. of Hebrew verbs is cited while the corresponding verbs in Assyrian are given in the Infinitive.

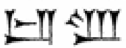
"to be new" = Assyr. *edēšu;* עָבַר (*'āb^{h}ar, i. e.* عبر) "to cross" = Assyr. *ebēru;* עָרַב (*'ārab^h, i. e.* غرب) "to enter (of the sun), to grow dark" = Assyr. *erēbu;* יָלַד (*yālad^h, i. e.* ולד) "to bear" = Assyr. *alādu;* יָנַק (*yānaḳ*) "to suck" = Assyr. *enēḳu.* Similarly when one of these consonants occurs as the second or third letter in a Semitic root its place is taken in Assyrian by a vowel, *e. g.* רָחַם (*rāḥam*) "to love" = Assyr. *rāmu;* שָׁמַע (*šāma'*) "to hear" = Assyr. *šemū.*

It has been already stated that the Assyrian language belongs to the northern group of the Semitic languages. Its affinities with Hebrew however are closer than with the other languages which make up the group. The following examples of words which occur both in Hebrew and Assyrian will suffice to indicate the close resemblance between the two languages, and will further illustrate the inability of Assyrian to represent the Semitic consonants referred to in the preceding paragraph:—

Hebrew and Assyrian compared.

Hebrew		Assyrian		Meaning
אָב	*'āb^h*		*a-bu*	father
אֶבֶן	*'eb^{h}en*		*ab-nu*	stone
אֹזֶן	*'ōzen*		*uz-nu*	ear
אָח	*'āḥ*		*a-ḫu*	brother
אָחַז	*'āḥaz*		*a-ḫa-zu*	to seize
אֵל	*'ēl*		*i-lu*	god
אֶלֶף	*'eleph*		*al-pu*	ox
אֵם	*'ēm*		*um-mu*	mother
אָמָה	*'āmā*		*am-tu*	handmaid
אָנֹכִי	*'ānōk^{h}ī*		*a-na-ku*	I
אַרְבַּע	*'arba'*		*ar-ba-'-u*	four
אֶרֶץ	*'ereṣ*		*ir-ṣi-tu*	earth
אֵשׁ	*'ēš*		*i-ša-tu*	fire

Hebrew and Assyrian compared.

Hebrew		Assyrian		Meaning
אַתָּה	*'attā*		*at-ta*	thou (m.)
בַּיִת	*bayit*^{h}		*bi-i-tu*	house
בָּנָה	*bānā*		*ba-nu-u*	to build
בַּעַל	*ba'al*		*be-e-lu*	lord
בֶּרֶךְ	*berek*		*bir-ku*	knee
בָּרָק	*bārāḳ*		*bir-ḳu*	lightning
גָּמָל	*gāmāl*		*gam-ma-lu*	camel
דִּין	*dīn*		*di-i-nu*	judgment
דֶּלֶת	*delet*^{h}		*dal-tu*	door
זֵכֶר	*zēk*^{h}*er*		*zik-ru*	name
זֶרַע	*zera'*		*zi-e-ru*	seed
חָבֵר	*ḥāb*^{h}*ēr*		*ib-ru*	friend
חָם	*ḥām*		*e-mu*	father-in-law
חָדָה	*ḥād*^{h}*ā*		*ḫa-du-u*	to rejoice
חָתָן	*ḥāt*^{h}*ān*		*ḫa-ta-nu*	son-in-law
טוֹב	*ṭōb*^{h}		*ṭa-a-bu*	good
יָד	*yād*^{h}		*i-du*	hand, side
יוֹם	*yōm*		*u-mu*	day
יָמִין	*yāmīn*		*im-nu*	right hand
יָשָׁר	*yāšār*		*i-ša-ru*	righteous
כּוֹכָב	*kōk*^{h}*āb*^{h}		*kak-ka-bu*	star
כֶּלֶב	*keleb*^{h}		*kal-bu*	dog
לֵבָב	*lēb*^{h}*āb*^{h}		*lib-bu*	heart
לָבַשׁ	*lāb*^{h}*aš*		*la-ba-šu*	to clothe
לָמַד	*lāmad*^{h}		*la-ma-du*	to learn
לָקַח	*lāḳaḥ*		*la-ḳu-u*	to take
לָשׁוֹן	*lāšōn*		*li-ša-a-nu*	tongue

Hebrew and Assyrian compared.



Hebrew		Assyrian	Meaning
מָחַץ	*māḥaṣ*	*ma-ḫa-ṣu*	to smite
מֶלֶךְ	*melek*^{h}	*mal-ku*	prince
נָהָר	*nāhār*	*na-a-ru*	river
נֶפֶשׁ	*nep*^{h}*eš*	*na-piš-tu*	life
נֶשֶׁר	*nešer*	*na-aš-ru*	eagle
סָחַף	*sāḥap*^{h}	*sa-ḫa-pu*	to overwhelm
עָזַב	*ʿāzab*^{h}	*e-zi-bu*	to leave
עָטַר	*ʿāṭar*	*e-ṭi-ru*	to protect
עַיִן	*ʿayin*	*i-nu*	eye
עָלָה	*ʿālā*	*e-lu-u*	to be high
עָפָר	*ʿāp*^{h}*ār*	*e-pi-ru*	dust
עֵץ	*ʿēṣ*	*i-ṣu*	wood
עַקְרָב	*ʿaḳrāb*^{h}	*aḳ-ra-bu*	scorpion
עֹרֵב	*ʿōrēb*^{h}	*a-ri-bu*	raven
עֶרֶשׂ	*ʿereś*	*ir-šu*	couch
פָּתַח	*pāt*^{h}*aḥ*	*pi-tu-u*	to open
צֶלֶם	*ṣelem*	*ṣa-al-mu*	image
קוֹל	*ḳōl*	*ḳu-u-lu*	cry
קֵן	*ḳēn*	*ḳin-nu*	nest
קָנֶה	*ḳāne*	*ḳa-nu-u*	reed
קֶרֶן	*ḳeren*	*ḳar-nu*	horn
קֶשֶׁת	*ḳešet*^{h}	*ḳa-aš-tu*	bow
ראשׁ	*rōš*	*ri-e-šu*	head
רָכַב	*rāk*^{h}*ab*^{h}	*ra-ka-bu*	to ride
שֵׁם	*šēm*	*šu-mu*	name
שֶׁמֶן	*šemen*	*ša-am-nu*	oil
תֶּבֶן	*teb*^{h}*en*	*ti-ib-nu*	straw

Assyrian writing.

Though the Assyrians possessed the consonantal sounds already described, their method of writing did not include separate signs for each consonant. They did not employ an alphabet but a syllabary; in other words each cuneiform sign or character, with the exception of the vowel signs, is not a single letter but represents in itself a complete syllable. Thus if an Assyrian wished to write down the word *akshud* "I conquered", he would employ three signs only, *i. e. ak-šu-ud*, or, if he wished to write down *abu* "father", he would employ only two signs *a-bu*. Each of the signs here employed is what is termed a **simple syllable**, that is to say, in sound it consists of one vowel and one consonant, or of a vowel by itself. In the following words each sign represents a simple syllable:— *a-na-ku*, "I"; *at-ta*, "thou"; *i-na*, "in"; *a-na*, "to"; *a-ma-tu*, "word"; *ba-la-ṭi*, "life"; *ma-ta-a-ti*, "lands"; *ba-a-bu*, "gate"; *ra-bu-u*, "great"; *ṣi-i-ru*, "exalted"; *e-ru-ub*, "I entered"; *ta-a-ru*, "to return". On p. XXXII f. is a table of simple syllables, arranged alphabetically. It will be seen that the table runs across both pages. The first line gives the signs for the vowels by themselves;[1] the rest of the table gives the signs for the syllables which begin or end with the various consonantal sounds in Assyrian; these are arranged in the order of the Hebrew alphabet. The left half of the table (on p. XXXII) contains syllables which *begin* with the consonants *b, g, d, etc.* and which contain in addition the vowels *a, i* (and *e*), and *u, e. g. ba, bi* (and *be*), *bu; ga, gi, gu; da, di, du.* The right half of the table on the opposite page contains a similar arrangement of the syllables which *end* with the various consonants, *e. g. ab, ib, ub; ag, ig, ug; ad, id, ud.* The list may be considerably simpli-

Simple syllables.

1. In addition to the signs for the vowels there given the signs for the diphthongs should be here noted, *ai* and *ia.*

List of simple syllables arranged alphabetically.

Initial consonant	A Sign	A Value	I Sign	I Value	U Sign	U Value
א	𒀀	*a*	𒄿 𒂊	*i* *e*	𒌋 𒌑 }	*u*
ב, B	𒁀	*ba*	𒁉, *bi*; 𒁁, *be*		𒁍	*bu*
ג, G	𒂵	*ga*	𒄀	*gi*	𒄖	*gu*
ד, D	𒁕	*da*	𒁲	*di*	𒁺	*du*
ז, Z	𒍝	*za*	𒍣	*zi*	𒍪	*zu*
ח, Ḫ	𒄩	*ḫa*	𒄭	*ḫi*	𒄷	*ḫu*
ט, Ṭ	𒁕	*ṭa*	𒁲, 𒄭 𒉈	*ṭi* *ṭe*	𒌅	*ṭu*
כ, K	𒅗	*ka*	𒆠	*ki*	𒆪	*ku*
ל, L	𒆷	*la*	𒇷	*li*	𒇻	*lu*
מ, M	𒈠	*ma*	𒈪, *mi*; 𒈨, *me*		𒈬	*mu*
נ, N	𒈾	*na*	𒉌 𒉈	*ni* *ne*	𒉡	*nu*
ס, S	𒊓	*sa*	𒋛 𒊺	*si* *se*	𒋢	*su*
פ, P	𒉺	*pa*	𒉿	*pi*	𒁍, 𒅤	*pu*
צ, Ṣ	𒍝	*ṣa*	𒍢	*ṣi*	𒍮	*ṣu*
ק, Ḳ	𒋡	*ḳa*	𒆥	*ḳi*	𒄣	*ḳu*
ר, R	𒊏	*ra*	𒊑	*ri*	𒊒	*ru*
ש, Š	𒊭 [illegible] }	*ša*	𒅆 𒊺	*ši* *še*	𒋗 𒋙 }	*šu*
ת, T	𒋫	*ta*	𒋾, *ti*; 𒋼, *te*		𒌅	*tu*

List of simble syllables arranged alphabetically.

A Sign	A Value	I Sign	I Value	U Sign	U Value	Final consonant
						א
	ab		*ib*		*ub*	B, ב
	ag		*ig*		*ug*	G, ג
	ad		*id*		*ud*	D, ד
	az		*iz*		*uz*	Z, ז
	aḫ		*iḫ*		*uḫ*	Ḫ, ח
	aṭ		*iṭ*		*uṭ*	Ṭ, ט
	ak		*ik*		*uk*	K, כ
	al		*il* *el*		*ul*	L, ל
	am		*im*		*um*	M, מ
	an		*in* *en*		*un*	N, נ
	as		*is*		*us*	S, ס
	ap		*ip*		*up*	P, פ
	aṣ		*iṣ*		*uṣ*	Ṣ, צ
	aḳ		*iḳ*		*uḳ*	Ḳ, ק
	ar		*ir* *er*		*ur*	R, ר
	aš		*iš* *eš*		*uš*	Š, ש
	at		*it*		*ut*	T, ת

fied by observing that the signs for *ab*, *ib*, *ub* are also employed for *ap*, *ip* and *up* respectively; that the signs for *ag*, *ig*, *ug* are also employed for *ak*, *ik*, *uk* and *aḳ*, *iḳ*, *uḳ*; that the signs for *ad*, *id*, *ud* are also employed for *aṭ*, *iṭ*, *uṭ* and *at*, *it*, *ut*; and that the signs for *az*, *iz*, *uz* are also employed for *as*, *is*, *us* and *aṣ*, *iṣ*, *uṣ*. The student should familiarize himself with the forms of the characters until he can write out the list of signs by heart.

Compound syllables.

In addition to simple syllables many signs in Assyrian represent what have been called **compound syllables**, that is to say, sounds consisting of a vowel between two consonants, such as *lil*, *kun*, *mar*. The word , *lud-lul*, "let me bow down", for instance is written in compound syllables. Both simple and compound syllables are employed in the following words:— , *aš-kun*, "I appointed"; , *lil-ma-da*, "let him learn"; , *in-na-bit*, "he fled"; , *dan-nu*, "strong"; , *ḫar-ra-nu*, "road"; , *man-da-at-tu*, "tribute".

The length of vowels, and the doubling of consonants.

This syllabic method of writing was not well adapted for accurately marking the difference between the long and the short vowels, or for distinguishing between single and doubled consonants. In the case of open syllables there are however two ways in which it is possible to indicate that the vowel is long:—(1) One method is to write after the syllable the sign for the vowel which it contains; thus to indicate the *a* of the syllable *nā* is long (*i. e. nā*, not *na*) it may be written , *na-a*, *e. g. nāru* "river" is generally written , *na-a-ru*. Similarly *lā*, "not", can be written , *la-a*; *bēlu*, "lord", can be written , *be-e-lu*; *nīru*, "yoke", can be written , *ni-i-ru*; *nūnu*, "fish", can be written , *nu-u-nu*. It must not be assumed however that the vowel in a simple syllable is short when the corresponding vowel sign is not added, for we find *nāru* written , *na-ru*; *lā* written , *la*; *bēlu* written , *be-lu*; *nīru* written , *ni-ru*;

nūnu written , *nu-nu.* (2) The other method of indicating the length of a vowel is to double the following consonant, *e. g. rūḳu* "distant" is written , *ru-uḳ-ḳu.* When a consonantal sound is sharpened in pronunciation and should be doubled in writing it is generally doubled by the Assyrians, *e. g. iššakin,* "he was placed", is written , *iš-ša-kin;* sometimes, however, the doubled consonant is not indicated in writing.

Ideograms.

The Assyrians, however, did not always write in syllables, but often used one sign by itself to represent a complete word. The reason of this will be readily seen when it is remembered that each of the signs was originally a picture representing a complete idea and that the syllabic values of the characters were only subsequently developed. The Assyrians, then, while employing their characters as syllables in writing words phonetically, continued to use many of them in their old sense as pictures or symbols for a whole idea; in other words they used many of their signs as **ideograms.** The sign , for instance, was used as an ideogram for *abu* "father"; the sign  for *aplu* "son"; the sign  for *ilu* "god"; the sign  for *alu* "city". The following list of some of the common ideograms should be learnt by heart; this can best be done by writing out a few of them at a time.

List of common ideograms.

Ideogram	Pronunciation	Meaning	Ideogram	Pronunciation	Meaning
	*ilu*	god		*bêltu*	lady
	*kakkabu*	star		*nišu*	people
	*amēlu*	man		*abu*	father
	*šarru*	king		*ummu*	mother
	*rubû*	noble		*aššatu*	wife
	*bēlu*	lord		*aplu*	son

List of common ideograms.

Ideogram	Pronunciation	Meaning	Ideogram	Pronunciation	Meaning
	aḫu	brother		*bîtu*	house, temple
	ardu	slave		*parakku*	shrine
	zêru	seed, descendant		*bâbu*	gate
	šumu	name		*dûru*	wall
	zumru	body		*libittu*	brick
	înu	eye		*abnu*	stone
	pû	mouth		*iṣu*	wood
	lišânu	tongue		*ṣalmu*	image
	uznu	ear		*ṣubâtu*	garment
	ḳâtu	hand		*duppu*	tablet
	šêpu	foot		*paṭru*	dagger
	idu	side		*taḫâzu*	battle
	libbu	heart		*ḳablu*	midst ; battle
	imnu	right		*ṣâbu*	warrior
	šumêlu	left		*sukkallu*	messenger
	šîru	flesh		*ḫarrânu*	road
	murṣu	sickness		*karânu*	wine
	balâṭu	life		*šikaru*	strong drink
	napištu	life, soul		*išâtu*	fire
	kiššatu	host, the world		*rêšu*	beginning
	kibratu	region, quarter of heaven		*palû*	reign, year of reign
				arḫu	month
	šâru	wind		*ûmu*	day
	irṣitu	earth		*mûšu*	night
	mâtu	land		*alpu*	ox
	alu	city		*imêru*	ass

Ideogram	Pronunciation	Meaning	Ideogram	Pronunciation	Meaning
	iṣṣuru	bird		*ṭābu*	good
	ṣiru	serpent		*limnu*	evil
	nūnu	fish		*nakāsu*	to cut off
	ellu	bright		*šarāpu*	to burn
	ṣīru	exalted		*bašū*	to be
	dannu	mighty		*išū*	to have
	rabū	great		*nadānu*	to give
	ṣiḫru	small		*alāku*	to go
	damḳu	favourable		*šakānu*	to set
	nakru	hostile		*epēšu*	to make

All the ideograms in the above list consist of one sign only. Two or more signs however are sometimes employed together as an ideogram for a word. Thus the signs are employed together as an ideogram for *zunnu* "rain", for *dimtu* "weeping", for *ekallu* "palace", for *abullu* "city-gate", for *purussū* "decision", for *šuttu* "dream", for *suluppu* "date", for *eḳlu* "field", for *apsū* "abyss", for *elū* "high", for *šaplū* "low", for *ešēru* "to be straight, right", *etc.* It is possible to explain some ideograms of two or more signs as a combination of simple ideograms, *e. g.* "rain" from "water" and "heaven", *i. e.* heaven-water = rain; "tears, weeping" from "water" and "eye"; "palace" from "house" and "great"; "city-gate" from "gate" and "great". The existence of ideograms in Assyrian composed of two or more characters is due to the fact that when the Assyrians, or rather the Babylonians, received their signs from the Sumerians, they retained also the Sumerian way of writing certain words; though they *wrote* the word in Sumerian, however,

Ideograms composed of two or more signs.

they *pronounced* the Assyrian word which corresponded to it in meaning; in fact they regarded these Sumerian words as symbols for their Assyrian equivalents in meaning. A similar use of borrowed words or expressions may be seen in certain symbols employed at the present day, when a reader renders "i. e." by "that is", or "e. g." by "for example". In each of these phrases the Latin original stands in precisely the same relation to its English rendering as the Sumerian word used as an ideogram to its Assyrian equivalent. This fact, though explaining the existence of ideograms, does not help the learner to understand them; he must content himself with remembering that certain signs, or groups of signs, were regarded by the Assyrians as symbols for certain words.

Perhaps the principal reason that the Assyrian method of writing is somewhat complicated is to be sought in the fact Polyphons. that many signs are **polyphons**, in other words they have more than one syllabic value and are used as ideograms for more than one word. Thus 𒀀, which has the syllabic value *a*, is used as an ideogram for *aplu* "son" and *mû* "water"; the sign 𒆪 has the syllabic values *ku*, *dur* and *tuš* and is used as an ideogram for *ṣubâtu* "garment" and *ašâbu* "to dwell"; 𒌓 has the syllabic values *ud*, *tu*, *tam*, *pir*, *laḫ*, *ḫis* and is used as an ideogram for *šamšu* "sun", *ûmu* "day" and *piṣû* "white". The existence of this polyphony may be explained by supposing that the same sign might be used as an ideogram for synonymous or closely connected words (it being easy to trace, for instance, the connection between "sun", "day" and "white"), and subsequently for words of similar sound; while from the meanings so obtained various syllabic values were developed. To what exent the Assyrian signs are polyphonous, the student may judge for himself by referring to the *List of Signs* at the end of the Introduction.

From the above brief summary of the various methods in which the Assyrians employed their characters it will be ob-

served that a sign may possibly be used in one of three ways: (a) as a syllable in a word written phonetically, or (b) as an ideogram representing a whole word, or (c) as one sign in a group of two or more signs which together form an ideogram for a whole word. It will be obvious that this method of writing would often be ambiguous, and that the Assyrians themselves felt it to be so is proved by the means they took to simplify it. To many words they attached certain signs, which have been called **determinatives**, to indicate the class of thing to which the word belongs. The majority of these determinatives are placed before the words to which they refer; they are never pronounced but are intended to help the reader to understand the word that follows them. In the following list of determinatives examples are added illustrating their use:—

Determinatives.

Determinatives that precede the word.

(the ideogram for *ilu* "god") is placed before the names of deities, *e. g.* , *Marduk;* , *Šamaš;* , *Sin;* , *E-a;* , *Rammānu;* , *Nabū;* , *Aššur;* , *Ištar;* , *Taš-me-tum;* , *Dam-ki-na.*

is placed before male proper names, *e. g.* , *Sin-aḫē*^{pl}*-er-ba*, Sennacherib; , *Tukulti(ti)-apil-E-šar-ra*, Tiglathpileser; , *Ḫa-za-ḳi-a-u*, Hezekiah; , *Ḫu-um-ri-i*, Omri; , *Ia-u-a*, Jehu.

is placed before female proper names, *e. g.* , *As-ta-ar-ta-ni-ik-ku*, Stratonice.

(the ideogram for *mātu* "country", and *šadū* "mountain") is placed before the names of countries and mountains, *e. g.* , *Mu-ṣur*, Egypt; , *Ku-u-si*, Ethiopia; , *Pa-la-as-tu*, Philistia;

Determinatives that precede the word.

Lu-ud-di, Lydia; , *Lab-na-na*, Lebanon; , *Ḫa-ma-na*, Mt. Amanus.

(the ideogram for *amēlu* "man") is placed before the names of tribes and professions, *e. g.* , *Kaš-ši-i*, the Kassites; , *Ni-ba-'-a-ti*, the Nabatæans; , *Ma-ak-ka-du-na-ai*, the Macedonians; , *šaknu*, "governor"; , *šangū*, "priest"; , *asū*, "physician"; , *malaḫu*, "sailor".

(the ideogram for *alu* "city") is placed before the names of cities, *e. g.* , *Ni-nu-a*, Nineveh; , *Ur-sa-li-im-mu*, Jerusalem; , *Is-ḳa-al-lu-na*, Askelon; , *Gar-ga-miš*, Carchemish.

(the ideogram for *nāru* "river") is placed before the names of rivers, *e. g.* , *Idiḳlat* or *Diḳlat*, the Tigris; , *Purātu*, the Euphrates; , *U-la-a*, the Eulæus.

(the ideogram for *iṣu* "wood") is placed before the names of trees, woods, and wooden objects, *e. g.* , *burāšu*, "pine"; , *erinu*, "cedar"; , *daltu*, "door"; , *ga-šu-ri*, "beams".

(the ideogram for *šammu* "plant") is placed before the names of plants, *e. g.* , *maštakal*, the *maštakal*-plant; , *ku-un-gu*, the *kungu*-plant.

(the ideogram for *abnu* "stone") is placed before the names of stones, *e. g.* , *uknū*, "*lapis lazuli*"; , *parūtu*, "alabaster".

Determinatives that precede the word.

(the ideogram for *ṣubâtu* "garment") is placed before the names of stuffs and garments, *e. g.* , *ḫuššu*, a ceremonial garment; , *kitû*, a kind of cloth; , *lu-bul-ti*, "garments".

(the ideogram for *šipâtu* "fleece, wool") is placed before the names of wools and woollen stuffs, *e. g.* , *ta-kil-tu*, "purple wool"; , *ar-ga-man-nu*, "crimson wool".

(the ideogram for *karpatu* "vessel") is placed before the names of vessels, *e. g.* , *a-da-gur*, a vessel for incense.

(the ideogram for *imêru* "ass") is placed before the names of some of the larger animals, *e. g.* , *sisû*, "horse"; , *gammalu*, "camel"; , *parû*, "mule"; , *ud-ra-a-ti*, "dromedaries".

(the ideogram for *immeru* "lamb, sheep") is placed before words for sheep, *e. g.* , *ṣi-e-ni*, "sheep".

(the ideogram for *šîru* "flesh") is sometimes placed before parts of the body, *e. g.* , *kišâdu*, "neck"; , *irtu*, "breast".

(the ideogram for *arḫu* "month") is placed before the names of the months, *e. g.* *Nisannu*, Nisan.

(the ideogram for *kakkabu* "star") is placed before the names of stars and planets, *e. g.* , *Dilbat*, Venus; , *Ḳarradu*, Mars.

Determinatives that follow the word.

A few determinatives follow the words to which they refer:

(the ideogram for *ašru* "place") is placed after the names of many towns and districts, even when preceded by the determinatives ("country") or ("city"), *e. g.* , *Bâbilu*, Babylon; , *Ninua*, Nineveh; , Larsam; ,

Sippar; , *Elamtu*, Elam; , *Akkadū*, Akkad.

(the ideogram for *iṣṣuru* "bird") is placed after the names of birds, *e. g.* , *našru*, "eagle"; , *si-numtu*, "swallow"; , *summatu*, "dove".

(the ideogram for *nūnu* "fish") is placed after the names of fish but is of rare occurrence.

Determinatives after numbers and measures.

The signs and are used as determinatives after numbers, while the sign-groups and are placed as determinatives after numbers and measures.

Methods of indicating the plural.

The plural of words is also indicated by means of certain signs or determinatives which are placed after the words to which they refer. The commonest sign for the plural is , *e. g.* , *ilu*, "god", , *ilāni*, "gods"; , *mātu*, "land", , *mātāti*, "lands". The sign is frequently used to mark the plural of things which occur regularly in pairs, *e. g.* , *ḳātu*, "hand", , *ḳātā*, "hands"; , *īnu*, "eye", , *īnā*, "eyes"; , *idu*, "side", , *idā*, "sides". The signs , , and are also placed after a word to indicate that it is in the plural. Another method of indicating the plural of a word expressed by an ideogram was to write the ideogram twice, *e. g.* , *ilu*, "god", , *ilāni*, "gods"; , *mātu*, "land", , *mātāti*, "lands".

Such are the principal determinatives employed by the Assyrians and they prove of great assistance to the reader by simplifying his analysis of the text. Many ideograms, however, are not furnished with determinatives and the reading of these would often be uncertain or ambiguous were it not for an ingenious device of the Assyrian scribes. This consists in adding to the ideogram a phonetic sign expressing the final syllable of the word which the ideogram is intended to represent; the syllable so added has been conveniently named the ideogram's **phonetic complement.** A few examples will illustrate the use of the

Phonetic complements.

phonetic complement. The sign 𒀭 is used as an ideogram both for *ilu*, "god" and *šamū* (pl. *šamē*), "heaven"; when the syllable 𒂊, *e*, is added to the ideogram (*i. e.* 𒀭 𒂊) it indicates that 𒀭 in that passage is not to be read as *ilu*, "god", but as *šamē*, "the heavens". The sign 𒆠 is used as an ideogram for *itti*, "with", *ašru*, "place", and *irṣitu* (with the accusative termination, *irṣita*) "earth"; when the syllable 𒋫, *ta*, is added (*i. e.* 𒆠 𒋫) it indicates that 𒆠 in that passage is to be read *irṣita*. The sign  is used as an ideogram both for the substantive *dumḳu*, "favour" and for the adjective *damḳu*, "favourable"; when the sign 𒌅, *tu*, is added (*i. e.*  𒌅) it indicates that the ideogram is to be read as *damiḳtu*, the feminine singular of the adjective *damḳu*. In the case of a verb expressed by an ideogram the particular verbal inflection intended by the writer is frequently indicated by means of the phonetic complement. Phonetic complements.

We have now seen how words in Assyrian could be either written out phonetically in syllables or expressed by ideograms and how this rather complicated system of writing was simplified by the use of additional signs as determinatives and phonetic complements,—the former indicating the general character of words, the latter furnishing clues to their actual readings. We will now take a passage from an Assyrian text and see how the signs are there employed. The following is an extract from a historical inscription. Analysis of extract from an Assyrian text.





Analysis of extract from an Assyrian text.

The first point the reader will observe is that the signs run on and are not clearly divided into words, though a line in the inscriptions always ends with a complete word. It is true that some scribes, especially in writing religious or poetical compositions, leave a clear space between each word, and when special attention is to be called to the division of two words the sign  is placed between them. As a general rule however the signs run on without clear division and the correct division of words is one of the first difficulties to be overcome by the beginner. We will now break the passage up into words indicating under each sign the way it is to be read and its meaning.



ina *šanê(e)* *gir - ri - ia* *a - na* *mâtu Mu-ṣur* *u*

In second my expedition to Egypt and



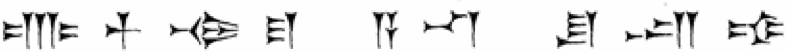
mâtu Ku - u - si *uš - te - eš - še - ra* *ḫar - ra - nu*

Ethiopia I directed the way.



m Ur - da - ma - ni - e *alu Me - im - pi*

Urdamanē Memphis



u - maš - šir - ma *a - na* *šu - zu - ub*

abandoned and to save



napištim (tim) - šu *in - na - bit* *šarrâni pl*

his life he fled. The kings

Analysis of extract from an Assyrian text.



amēlu *pahâti*^pl^ *amēlu* *ki - pa - a - ni* *ina* *tarṣi - ia*

governors prefects into my presence



il - li - ku - u - nim - ma *u - na - aš - ši-*

came and kissed



ku *šēpē*^II^ *- ia.*

my feet.

The translation runs: "In my second expedition I directed the way to Egypt and Ethiopia. Urdamanē abandoned Memphis and fled to save his life. The kings, governors and prefects came into my presence and kissed my feet."

The determinatives are marked by ×, the phonetic complements by +, and the ideograms by ‡; the rest of the signs are simply employed phonetically as syllables. In the transliteration it will be observed that the determinatives are printed in smaller type above the line, *e. g.* ^mâtu^, the determinative for lands, ^alu^, the determinative for cities, ^amēlu^, the determinative for classes of men and ^m^, corresponding to 𒁹, which is placed before male proper names; similarly the signs for the plural, ^pl^ and ^II^, are printed above the line; phonetic complements are printed within parentheses. This system of transliteration has been employed in the texts in the main body of the book.

Principal phonetic changes among the consonants in Assyrian.

Now that the Assyrian method of writing has been described, it will be convenient, before passing to the consideration of the separate parts of speech, to refer briefly to the principal phonetic changes which take place among the consonants in Assyrian. These changes are due to the fact that certain consonantal sounds in Assyrian when coming together were not easy to pronounce or were unpleasant to the ear, the result being that other sounds, easier to pronounce or pleasanter to the ear, were substituted.

The reader need not delay over the list here given, for throughout the texts in the main body of the book those phonetic changes that might prove puzzling are explained in foot-notes; the following list of the principal phonetic changes among the consonants[1] is given for reference only:—

Principal phonetic changes among the consonants in Assyrian.

I. *b* at the end of a verb followed by the copula *ma* is frequently assimilated to the *m*, *e. g. ērub*, "he entered", followed by the copula *ma*, is often written *ērumma*.

II. *d* immediately followed by *t* or *š* is assimilated to the *t* or *š*, *e. g. ḳardu*, "strong", fem. *ḳarittu* (for *ḳaridtu*); *edēšu*, "to be new", *eššu* (for *edšu*), "new".

III. *m* is frequently changed to *n* before *d*, *ṭ*, *t*, *ṣ*, *š*, and *ḳ*, *e. g. mundaḫṣē* (for *mumdaḫṣē*), "warriors", the Ifteal, Part. plur. from *maḫāṣu*, "to smite"; *ḫanṭu* (for *ḫamṭu*), "swift"; *nakantu* (for *nakamtu*), "treasure"; *unṣu* (for *umṣu*), "hunger"; *ḫanšu* (for *ḫamšu*), "fifth"; *dunḳu* (for *dumḳu*), "favour"; before *š* the *n* that has taken the place of *m* is sometimes assimilated to the *š*, *e. g. ḫanšu*, "fifth" is sometimes written *ḫaššu*.

IV. *n* immediately followed by a consonant is frequently assimilated, *e. g. libittu* (for *libintu*), "brick"; this assimilation of *n* is invariable in the Nifal and Ittafal of the verb, and generally takes place throughout verbs of which the first radical is *n* (see below, VERBS).

V. *š* of the pronominal suffixes (see below, p. XLIX), when immediately preceded by a dental or sibilant,[2] becomes *s*, *e. g. māt-su* (for *māt-šu*), "his land". A further change generally takes place, for the preceding dental is frequently assimilated to the *s*, and the preceding sibilant is always

1. Of the phonetic changes that take place among the vowels in Assyrian it may here be noted that after a preceding *i* or *e* the *a* of the feminine termination, sing. and plur., tends to become *e* (see below, p. LVII f.).

2. The consonants *d*, *ṭ*, and *t* are "dentals", *z*, *s*, *ṣ*, and *š* are "sibilants".

assimilated; the *s*, which has taken the place of the dental or sibilant, is then dropped, *e. g. ḳâtu*, "hand", *ḳa-su* (for *ḳâs-su* = *ḳât-su* = *ḳât-šu*), "his hand"; *dannatu*, "foundation", *dan-na-su* (for *dannas-su* = *dannat-su* = *dannat-šu*), "its foundation"; *lirḫiṣ*, "may he overwhelm", *li-ir-ḫi-su* (for *lirḫis-su* = *lirḫiṣ-su* = *lirḫiṣ-šu*), "may he overwhelm him". Principal phonetic changes among the consonants in Assyrian.

VI. *t* in the Ifteal and Iftaal of the verb (see below, VERBS) undergoes the following changes:—

(a) when it follows *z*, *s*, or *ṣ* it is assimilated, *e. g. issaḫur* (for *istaḫur*), Ifteal, Pret. from *saḫâru*, "to turn"; *uṣṣabbit* (for *uṣtabbit*), Iftaal, Pret. from *ṣabâtu*, "to take".

(b) when it follows *g* it becomes *d*, *e. g. igdamar* (for *igtamar*), Ifteal, Pret. and Pres., from *gamâru* "to complete"; *ugdaššar* (for *ugtaššar*), Iftaal, Pres. from *gašâru*, "to strengthen".

(c) when it follows *m* or *n* it may become *d*, *e. g. imdaḫiṣ* (for *imtaḫiṣ*), Ifteal, Pret. from *maḫâṣu*, "to smite"; *umdaššir* (for *umtaššir*), "he let loose", Iftaal, Pret. from [*mašâru*].

(d) when it follows *ḳ* it may become *ṭ*, *e. g. iḳṭerib* (for *iḳterib*), Ifteal, Pret. from *ḳarâbu*, "to approach".

VII. A sibilant which immediately precedes a dental is frequently changed to *l*, *e. g. rapšu*, "broad", fem. sing. *rapaltu* (for *rapaštu*); *ultêli* (for *uštêli*), Ishtafal, Pret. from *elû*, "to be high". Similarly, when two sibilants come together, the former frequently becomes *l*, *e. g. ilsi* (for *išsi*), Ḳal, Pret. from *šasû*, "to speak". The combination *št*, instead of changing to *lt*, sometimes becomes *ss* or *s*, *e. g. issapar*, *isapra* (for *ištapar*, *iltapra*), Ifteal, Pret. from *šapâru*, "to send".

VIII. In place of doubling a consonant, *m* or *n* is sometimes added after the preceding vowel, *e. g. inamdin* for *inaddin* = *iddin* (see below, VERBS), Ḳal, Pres. from *nadânu*, "to give"; *ittananmar* for *ittanammar* = *ittanámar* (see below, VERBS), Ittanafal, Pres. from *amâru*, "to see".

Pronouns.

Personal pronouns to express the nominative.

The personal pronouns to express the nominative are:—

Sing. 1.	*anāku*	Plur. 1.		*anīnu, anīni, nīnu, nīni*
"	2 m.	*atta*	" 2 m.	*attunu*
"	2 f.	*atti*		
"	3 m.	*šū*	" 3 m.	*šunu, šun*
"	3 f.	*šī*	" 3 f.	*šina*

The following examples illustrate their use:— *ana-ku arad-ka lu-ub-luṭ*, "may I thy servant live"; *ak-bi a-na-ku šum-ma*, "I spoke as follows"; *ilu Nin-ib ḳu-ra-du at-ta*, "O Ninib, a hero art thou"; *at-ti-ma na-an-na-rat šamē(e)*, "thou art the light of heaven"; *šu-u ip-par-ši-id*, "as for him, he fled"; *ši-i tu-ša-an-nak-ka um-ma*, "she (Ishtar) informs thee thus"; *a-ni-ni ni-il-la-ka*, "we are going"; *la ni-i-di ni-i-ni*, "we do not understand"; *at-tu-nu kakkabāni šar-ḫu-tum*, "ye mighty stars"; *šu-nu bi-nu-ut a-ra-al-li šu-nu*, "as for them, the offspring of Hades are they"; *par-ṣa-a-tum ši-na*, "lies are they".

Personal pronouns to express the genitive and accusative.

The personal pronouns to express the genitive and accusative are:—

Sing. 1.	*iāti, iāši*	Plur. 1.		*niāti, niāši*
"	2 m.	*kātu, kāšu, kāša*	" 2 m.	*kāšunu, kātunu*
"	2 f.	*kāti, kāši*		
"	3 m.	*šāšu*	" 3 m.	*šāšunu, šāšun*
"	3 f.	*šāša*		

The following examples illustrate their use:—

[cuneiform], *ši-mi-i ia-a-ti*, "Hearken (O goddess) unto me"; [cuneiform], *ka-a-ša ap-ḳid-ka*, "thee I have commanded"; [cuneiform], *a-na ka-a-ši lu-u šul-mu*, "unto thee (O queen) may there be peace"; [cuneiform], *ša-a-šu aš-lu-la*, "him I carried off"; [cuneiform], *ša-a-ša aṣ-bat*, "her I captured"; [cuneiform], *ni-ia-ti*, "us"; [cuneiform], *ki-ma ka-a-šu-nu*, "like you"; [cuneiform], *ša-a-šu-un ub-lu-ni*, "them did they bring".

Pronominal suffixes attached to nouns.

The **pronominal suffixes** attached to nouns are:—

Sing.	I.	*i, a, ia*	Plur.	I.	*ni*
,,	2 m.	*ka*	,,	2 m.	*kunu, kun*
,,	2 f.	*ki*			
,,	3 m.	*šu, š*	,,	3 m.	*šunu* (rarely *šunūti*)
,,	3 f.	*ša, š*	,,	3 f.	*šina, šin*

The following examples illustrate their use:—

[cuneiform], *ili-ia*, "my god"; [cuneiform], *bêli-ia*, "my lord"; [cuneiform], *ina māti-a*, "in my land"; [cuneiform], *ma-a-ri*, "my son"; [cuneiform], *zik-ru-ka*, "thy name"; [cuneiform], *di-pa-ra-ka*, "thy torch"; [cuneiform], *an-ni-ki*, "thy mercy"; [cuneiform], *aš-ri-šu*, "its place"; [cuneiform], *zu-mur-šu*, "his body"; [cuneiform], *ši-ma-tu-uš*, "his destiny"; [cuneiform], *da-mi-ša*, "her blood"; [cuneiform], *īnā-ša*, "her eyes"; [cuneiform], *be-ili-ni*, "our lord"; [cuneiform], *nu-ur-a-ni*, "our light"; [cuneiform], *ḫi-ṭa-ti-ku-nu*, "your sins"; [cuneiform], *ma-ru-ku-un*, "your son"; [cuneiform], *bu-ša-šu-nu*, "their property"; [cuneiform], *lib-ba-šu-un*, "their heart"; [cuneiform], *ka-li-ši-na*, "all of them"; [cuneiform], *i-ta-šin*, "their boundary".

Pronominal suffixes attached to verbs.

The **pronominal suffixes** attached to verbs are:—

Sing.	1.	*anni, inni, ni*	Plur.	1.	*annâši*
„	2 m.	*ka, akka*	„	2 m.	*kunûši*
„	2 f.	*ki, akki*	„	2 f.	*kinâši*
„	3 m.	*šu, š, aššu*	„	3 m.	*šunu, šunûti*
„	3 f.	*ši, š, ašši*	„	3 f.	*šina, šinâti*

The following examples illustrate their use:—

li-bi-ban-ni, "may he purify me"; *u-ša-ki-lu-in-ni*, "they made me eat"; *id-din-u-ni*, "they gave to me"; *as-ḫur-ka*, "I have turned to thee"; *a-da-nak-ka*, "I shall give to thee"; *al-si-ki*, "I have cried to thee"; *u-ba-'-ak-ki*, "I have sought thee"; *id-di-nu-šu*, "they gave him"; *u-še-ri-ba-aš*, "he brought him in"; *u-še-ši-ba-aš-šu*, "he made him sit"; *lik-kil-me-ši*, "let him look upon her"; *uš-mal-liš*, "I filled it (f.)"; *i-kar-ra-ban-na-ši*, "he blessed us"; *at-ta-din-ku-nu-ši*, "I have handed you over"; *aš-ku-na-šu-nu*, "I placed upon them"; *ḳu-mi-šu-nu-ti*, "burn them"; *la tap-pa-li-ši-na-a-ti*, "do not answer them".

Reflexive pronoun.

The **reflexive pronoun** does not exist in Assyrian but is expressed by the substantive *ramânu* "self" in combination with the pronominal suffixes which are attached to nouns, *e. g.* *ra-ma-ni-a*, "myself"; *ra-ma-nu-uš*, "himself"; *ra-ma-ni-šu-nu*, "themselves".

Demonstrative pronouns.

The **demonstrative pronouns** are:—

(a) *šuatu* "that"

Sing., m. *šuatu, šâtu*

„ f. *šiati*

Plur., m. *šuatunu, šâtunu*

„ f. *šuatina, šâtina*

Demonstrative pronouns.

For these the following forms are sometimes used :—

Sing. m. *šû*; f. *šî*

Plur. m. *šunu, šunûti*; f. *šinâti, šinâtina*

The following examples illustrate their use :—

, *alu šu-a-tu*, "that city"; , *aš-ra ša-a-tu u-pi-ḫi-ir*, "that place I strengthened"; , *ina šatti-ma ši-a-ti*, "in that same year"; , *na-gi-i šu-a-tu-nu*, "those districts"; , *šarrâni* *pl* *ša-a-tu-nu*, "those kings"; , *mâtâti* *pl* *šu-a-ti-na*, "those lands"; , *ekallâti ša-ti-na*, "those palaces"; , *parakku šu-u*, "that shrine"; , *ekallum*(*lum*) *ši-i*, "that palace"; , *mu-ra-ni šu-nu*, "those young lions"; , *ṣâbê* *pl* *šu-nu-ti*, "those people"; , *bâbâni ši-na-a-ti*, "those gates"; , *ir-ri-ti ši-na-ti-na*, "those curses".

(b) *annû*, "this"

Sing., m. *annû* (Nom.); *annî* (Gen.); *annâ* (Acc.)

„ f. *annîtu* (Nom.); *annîti* (Gen.); *annîta* (Acc.)

Plur., m. *annûti*

„ f. *annâti*

The following examples illustrate their use :—

, *šiptu an-nu-u*, "this incantation"; , *ina u-mi an-ni-i*, "at this time"; , *ul-tu an-na-a e-tap-pu-šu*, "after I had done this"; , *e-gir-tu an-ni-tu*, "this letter"; , *e-li šutti an-ni-ti*, "because of this dream";

, *an-ni-ta ina še-me-ša*, "when she heard this"; , *ṣalmāni*^{Pl} *an-nu-ti*, "these images"; , *a-ma-a-ti an-na-a-ti*, "these things".

(c) *ullū*, "that"

Sing. *ullū* (Nom.); *ullī* (Gen.)

Plur. *ullūti*

The following examples illustrate their use:—

, *ud-mu ul-lu-u*, "that race"; , *a-ḫi ul-li-e*, "on that side"; , *tab-ba-nu-u-tu ul-lu-u-tu*, "those buildings".

(d) *agā*, "this"

The form *agā* is used for all numbers, genders and cases; the following forms also occur:—

Sing., f. *agāta*

Plur., m. *agannūtu*

„ f. *aganēti*

The following examples illustrate their use:—

, *u-mu a-ga-a*, "this day"; , *ina ḳaḳ-ḳar a-ga-a*, "on this ground"; , *ir-ṣi-tim a-ga-a-ta*, "this earth"; , *dib-bi a-ga-nu-te*, "these words"; , *mātāti a-ga-ni-e-tu*, "these lands".

The relative pronoun.

The **relative pronoun** is:—

ša "who, which"

The relative pronoun *ša* is always written or and is used for all numbers, genders and cases. When the relative *ša* has the force of a genitive and would be translated in English by "whose", the substantive in the relative clause takes the corresponding pronominal suffix, *e. g.*

ša la im-maḫ-ḫa-ru ḳa-bal-šu, "whose (m.) onslaught is unequalled"; *šarru rabū ša* ^{ilu}*Bēl u* ^{ilu}*Nabū ir-a-mu pa-la-a-šu,* "a mighty king whose reign Bēl and Nabū love"; *be-el-tum ša par-ṣu-ša šu-tu-ru,* "a lady whose command is mighty"; *um-ma-ni-šu ša la u-ta-ad-du-u ni-ba-šu-un,* "his troops whose number is not to be known". Similarly, when *ša* has the force of an accusative or dative, the governing verb in the relative clause generally takes the pronominal suffix, while a preposition invariably does so, *e. g.*, *ša ḫaṭṭu ellitu(tu) na-ad-na-la-šu,* "to whom is given a shining sceptre"; *ša ilu-šu itti-šu zin-u-u,* "(a man) with whom his god is angry".

Nouns.

Roots. In Assyrian, as in Hebrew and the other Semitic dialects, roots or stem-words consist of two, three and four consonants; of these, triliteral roots, or roots of three consonants are by far the most common. A root contains in itself a meaning or idea from which are formed both the verb and the noun (substantive and adjective); the root in fact may be compared to a skeleton, which when clothed with different vowels and sometimes with additional consonants gives expression to the various nominal and verbal forms of its inherent meaning or idea. The triliteral root NMR, for instance, contains the inherent idea of brightness or being bright, and forms the skeleton or base of the verb *namāru* "to be bright", of the adjective *namru* "bright", and of the substantives *namirtu* and *namurtu* "brightness".

In examining an Assyrian word, therefore, the student's first duty is to identify the root from which it is derived.[1] In the case of nouns he will find little difficulty in doing this after he has grasped the principal forms which they assume. These may be briefly described under the following five divisions:—

Nominal forms.

I. Many nouns are formed merely by the internal addition of vowels to the root. As the nouns so formed begin with the first letter of the root and do not contain other consonants, their roots are easily recognised, *e. g.*

šaknu "governor", from *šakānu* "to set, appoint".
zikru "name", „ *zakāru* "to name".
šulmu "peace", „ *šalāmu* "to be complete, prosperous".
nakaru "hostile", „ *nakāru* "to be different, hostile".
zaḳīpu "post", „ *zaḳāpu* "to set up, erect".
lubūšu "garment", „ *labāšu* "to cloth oneself".

Many nouns in addition to their internal vowels take also the feminine terminations *atu*, *itu*, or *tu* (see below, p. LVI f.), *e. g.*

niṣirtu "treasure", from *naṣāru* "to watch, guard".
puluḫtu "fear", „ *palāḫu* "to fear".

II. In some nouns the second or the third letter of the root is doubled, *e. g.*

[1] In most Assyrian dictionaries the words are arranged as far as possible under their respective roots and not necessarily according to the consonants or vowels with which they happen to begin. As Assyrian possesses no alphabet it is impossible to cite in cuneiform a root composed only of consonants. A common expedient therefore is to use Hebrew characters in citing Assyrian roots, as the Hebrew alphabet contains consonants which correspond to the consonantal sounds in Assyrian (see above p. XXVI). As however the consonants in themselves are incapable of being pronounced the Infinitive of the verb is frequently cited as the root. Thus the root NMR may be cited (1) in Hebrew characters as the root נמר, or (2) in transliteration as *namaru*. Here and in the Vocabulary the latter plan has been adopted.

kaššapu "magician", from [*kašāpu*] "to bewitch". Nominal forms.
pilakku "axe", „ [*palāku*] "to strike, slay".

III. Some nouns are formed by the addition of prefixes. The roots of these nouns are less easy to identify than those of the nouns in sections I and II, as they do not begin with the first letter of the root. The prefix may take the form of

(a) a vowel, *e. g.*, *ikribu* "prayer", from *karābu* "to bless, to pay homage to".

(b) *m* (or *n*, when the root contains a labial, *i. e. b*, *m* or *p*), *e. g.*

maškanu "place", from *šakānu* "to set".
mālaku "way", „ *alāku* "to go".
mīšaru "righteousness", „ [*ešēru*] "to be straight".
narkabtu "chariot", „ *rakābu* "to ride".
narāmu "love", „ *rāmu* "to love".
napharu "totality", „ *pahāru* "to collect".

(c) *š*, *e. g.* *šahluktu* "destruction", from *halāku* "to be destroyed"; *šurbū* "great", from *rabū* "to be great".

(d) *t*, *e. g.* *tamharu* "fight", from *mahāru* "to oppose"; *tānīhu* "sighing", from [*anāhu*] "to sigh".

IV. In a few nouns a *t* is inserted after the first letter of the root, *e. g.*

gitmālu "perfect", from *gamālu* "to complete".
ritpāšu "wide", „ *rapāšu* "to be wide".

V. Some nouns are provided with special terminations, of which the principal are

(a) the termination *ānu*, *e. g.* *kurbānu* "offering", from *karābu* "to pay homage to".

(b) the termination *ū*, *e. g.* *arkū* "future", from [*arāku*] "to be behind"; *mahrū* "former", from *mahāru* "to oppose, to be opposite".

(c) the termination *ūtu*, by which abstracts are formed from a few concrete nouns, *e. g. bêlūtu* "lordship", from *bêlu* "lord"; *ilūtu* "divinity", from *ilu* "god"; *šarrūtu* "royalty", from *šarru* "king".

A few nouns, derived from stems the first radical of which is weak,[1] have dropped the initial vowel and begin with the second radical, *e. g. biltu* "tribute", from *abālu* "to bring"; *lidu* and *littu* "child", from *alādu* "to bear"; *simtu* "adornment", from *asāmu* "to be adorned"; *šubtu* "dwelling", from *ašābu* "to dwell".

Genders. Assyrian possesses two genders masculine and feminine. The majority of substantives are either masculine or feminine, but some are of common gender. The feminine of adjectives and of some masculine substantives is formed by the addition of *atu* or of the shortened form *tu* to the nominal stem, *e. g.*

Formation of the feminine.

šarru	"king",	*šarratu*	"queen".
malku	"prince",	*malkatu*	"princess".
ardu	"slave",	*ardatu*	"handmaid".
kalbu	"dog",	*kalbatu*	"bitch".
māru	"son",	*mārtu*	"daughter".
bukru	"first-born" (m.),	*bukurtu*	"first-born" (f.).
rubū	"great",	fem.	*rubātu.*
dannu	"strong",	,,	*dannatu.*
nakru	"hostile",	,,	*nakirtu.*
gamru	"whole",	,,	*gamirtu.*
damḳu	"favourable",	,,	*damiḳtu.*
kabtu	"heavy",	,,	*kabittu.*
rapšu	"broad",	,,	*rapaštu.*
arḳu	"green",	,,	*aruḳtu.*

1. The stems, from which these nouns are derived, begin in other Semitic languages with the consonant ו; this consonant is only represented in the corresponding Assyrian words by a vowel (see above, p. XXVII f.).

ṭābu "good", fem. *ṭābtu.*
rūḳu "distant", „ *rūḳtu.*

After a preceding *i* or *e*, the *a* in the feminine termination *atu*, generally becomes *i*, *e. g.*

ellu "bright", fem. *ellitu.*
ṣiḫru "small", „ *ṣiḫritu* and *ṣiḫirtu.*
zinū "angry", „ *zinītu.*
rīmīnū, *rīmnū* "merciful", fem. *rīmnītu.*
elū "high", fem. *elītu.*

Some adjectives form their feminine in *ītu* though not preceded by *i* or *e*, *e. g.*

rabū "great", fem. *rabītu.*
nadū "fallen", „ *nadītu.*
dārū "lasting", „ *dārītu.*

A few adjectives form their feminine in *ūtu*, *e. g.*

šurbū "great", fem. *šurbūtu.*
šaḳū "high", „ *šaḳūtu.*

The Plural (1) of substantives.

The plural of nouns in Assyrian is formed by the addition of various terminations to the nominal stem. Substantives in the plural take the following terminations:—

(a) *ē*, *e. g.* *šamū* "heaven", plur. *šamē.*
mū "water", „ *mē.*
malku "prince", „ *malkē.*
nišu "people", „ *nišē.*

N. B. The interchange of the vowels *e* and *i* already referred to (see above p. XXVI) is especially frequent in this form of the plural, *e. g.* the plural of *malku* may be written , *mal-ki*, that of *nišu*, , *ni-ši.*

(b) *āni*, *e. g.* *ilu* "god", plur. *ilāni.*
huršu "mountain", „ *huršāni.*
ardu "slave", „ *ardāni.*

(c) *ā*, especially the plural of parts of the body which occur in pairs, *e. g.*

īnu "eye", plur. *īnā*.
uznu "ear", „ *uznā*.
idu "side", „ *idā*.

(d) *āti*, the plural of substantives with the feminine termination in the singular; should the preceding syllable contain an *i* or *e*, the *ā* of the plural termination generally becomes *ē*, *e. g.*

šarratu "queen", plur. *šarrāti*.
kibratu "region", „ *kibrāti*.
tâmtu "sea", „ *tâmāti*.
bêltu "lady", „ *bêlēti*.

Some substantives form their plural in *āti* or *ēti* though in the singular they are without the feminine termination, *e. g.*

nāru "river", plur. *nārāti*.
ḳanū "reed", „ *ḳanāti*.
kudurru "boundary", „ *kudurrēti*.

Many substantives have more than one form of plural, *e. g.* , *ša-di-e* (*i. e.* *šadē*), and , *šadāni* [pl] (*ni*), occur as plurals of *šadū*, "mountain";  *gir-ri-e* (*i. e.* *girrē*), and  *gir-ri-e-ti* (*i. e.* *girrēti*) occur as plurals of *girru*, "expedition".

(2.) of adjectives. The masculine plural of adjectives is formed by means of the termination *ūti*, the feminine plural by the termination *āti*, which generally becomes *ēti* after a preceding *i* or *e*, *e. g.*

adjective		masc. plur.	fem. plur.
damḳu	"favourable",	*damḳūti*,	*damḳāti*.
rabū	"great",	*rabūti*,	*rabāti*.
gašru	"strong",	*gašrūti*,	*gašrāti*.
ellu	"bright",	*ellūti*,	*ellēti*.
rūḳu	"distant",	*rūḳūti*,	*rūḳāti* and *rūḳēti*.

Position of the adjective.

The adjective generally follows the substantive to which it refers, *e. g.* , *šarru dan-nu,* "mighty king"; , *ilāni* ^{pl} *rabūti* ^{pl}, "the great gods"; , *u-me ru-ḳu-ti,* "distant days". When special emphasis is to be laid upon the adjective it is placed before the substantive, *e. g.* , *da-li-iḫ-tu māt-su,* "his disordered land".

Case-endings.

Substantives and adjectives in the singular end in one of the three vowels *u*, *i* and *a*, which as a general rule may be regarded as marking the nominative, the genitive and the accusative case respectively, *e. g.* , *šu-mu-ki ṣi-i-ru,* "thy name is exalted"; , *be-lit ta-ḫa-zi,* "lady of battle"; , *ḳu-la i-ḳab-bu-u,* "a cry they utter". To this rule, however, exceptions constantly occur, the case endings being often employed indiscriminately, *e. g.* , *lib-ba-ki li-nu-ḫa,* "may thy heart have rest"; , *nu-u-ru ul im-ma-ru,* "the light they do not behold". The termination *i* in substantives in the nominative or accusative is frequently not the case-ending but the suffix of the first person singular, *e. g.* , *nu-ri lim-mir,* "may my light shine"; , *ši-mi-e tas-li-ti,* "hear my prayer".

Mimation.

To substantives and adjectives the particle *ma*, or its shortened form *m*, is frequently appended. Whatever may have been the original use of this mimation, as it is termed, it has been so far weakened that its omission or insertion in no way alters the meaning of a word, nor does it affect in any way its definite or indefinite signification, *e. g.* , *be-lu,* and , *be-lum,* both mean "a lord" or "the lord"; , *bēltu šur-bu-tu,* and , *bēltu šur-bu-tum,* both mean "a mighty lady" or "the mighty lady";

ina ir-ṣi-ti, and *ina ir-ṣi-tim,* both mean "on earth" or "on the earth".

The Construct state.

When a noun stands by itself, it is said to be in the **absolute state.** When a substantive in the genitive is joined to it, it is said to be in the **construct state.** In consequence of the close connection of two nouns so joined they are pronounced together and there is a tendency to lighten and shorten the first of the two. A noun in the construct state, therefore, (1.) generally drops the mimation, and, if it is a singular noun in the nominative or accusative, it also generally drops the case ending (in some words a short vowel of the stem has already dropped out before the case-ending and this in the construct reappears, *e. g. zikru,* "name", in the construct becomes *zikir*); (2.) if the noun is in the genitive, however, the *i* of the genitive does not disappear; (3.) in the case of a plural noun the plural terminations *āni, āti, ēti* and *ūti* may become respectively *ān, āt, ēt* and *ūt.* The following examples will illustrate the above rules: *nap-ḫar ma-a-ti,* "the whole of the land"; *ṣi-it* *ilu* *Šamši(ši),* "sun-rise"; *zi-kir māti-šu-un,* "the name of their land"; *bu-kur* *ilu* *A-nim,* "the first-born of Anu"; *i-lat i-la-a-ti,* "goddess of goddesses"; *a-na zik-ri šu-mi-ša,* "at the mention of his name"; *i-na tukulti(ti) ilāni* *pl* *rabûti* *pl*, "with the help of the great gods"; *ša-na-at nu-uḫ-še,* "years of plenty". These rules, however, are occasionally broken, *e. g.* *be-lum a-ba-ri u dun-ni,* "lord of power and might".

Apposition.

When two substantives are in apposition it is not essential that they should agree in number, a substantive in the singular frequently standing in apposition to one in the plural, *e. g.* *alāni* *pl* *bīt šarru-ti,* "cities, royal

dwellings" (*i. e.* "royal cities"). The same rule applies to participial expressions which may be in the singular though in apposition to substantives in the plural, *e. g.*  , *šarrāni*^{pl} *a-lik maḫ-ri-ia,* "the kings, who went before me" (*i. e.* "my predecessors").

Adverbs.

The following are the principal adverbs in Assyrian; the examples appended illustrate their use:—

Adverbs of manner.

ki'am "so, thus", *e. g.* , *ki-a-am parṣē*^{pl}*-ša,* "so are her commands";  , ^{m}*Da-ri-ia-muš šarru ki-a-am i-ḳab-bi,* "thus saith Darius the king".

mā / *umma* } "thus, as follows", introducing direct speech, *e. g.*  , *ṭi-e-mu ut-te-ru-ni ma-a,* "news they brought me as follows";   , *tab-rit mu-ši* ^{ilu}*Ištar u-šab-ru-u-šu u-ša-an-na-a ia-a-ti um-ma,* "a vision of the night Ištar caused him to see, (and) he related (it) to me as follows".

Adverbs of time.

adū "now", *e. g.*  , *a-du-u u-mu-us-su u-sal-la,* "now daily do I pray".

umā "now", *e. g.* , *u-ma-a māt-su ni-ḫa-at,* "now is his land at rest".

eninna "now" (opposed to "formerly"), *e. g.*   , *e-nin-na ia-a-ti* ^{amēlu} *mār-šipri-šu ša šul-me iš-pu-ram-ma,* "now to me his messenger for greeting he sent".

maṭīma / *maṭēma* } "whensoever, at any time"; with negative, "never", *e. g.* , *ma-*

ti-ma ina aḫ-rat u-me, "whensoever in future days"; *ša ma-te-e-ma a-na šarrāni*^{pl} *abē*^{pl}*-ia* ^{amêlu} *mār-šipri-šu la iš-pu-ra*, "who had never sent his messenger to the kings, my fathers".

Interrogative adverbs.

mēnu, *mīnu*, *mīni* "how?", *e. g.* *a-na-ku-ma mi-i-nu a-ḳab-bi*, "how shall I speak?".

ana mēni, *ammēni*, *ammīni* "why?", *e. g.* *a-na me-i-ni il-la-ak*, "why is he going?"; *am-me-ni ta-at-bal agā rabā(a) ša ḳaḳḳadi-ia*, "why hast thou taken away the mighty crown for my head?".

adi mati "how long?", *e. g.* *a-di ma-ti*, "how long?".

The negative, and particles of prohibition.

lā, *ul* "not", *e. g.* *ša la ik-nu-šu a-na ni-ri-ia*, "who had not submitted to my yoke"; *ru-ḫi-e lā ṭābūti*^{pl}, "sorceries that are not good"; *ul a-kul*, "I have not eaten".

lā in prohibitions is followed by the Present, *e. g.* *la tal-lak*, "do not go"; *la ta-šim-me-ši-na-a-ti*, "thou shalt not hearken to them".

ai "not", particle of prohibition, is followed by the Preterite, *e. g.* *ši-pat-ki ai iḳ-ri-ba*, "may thy incantation not approach"; *mu-gal-li-ti ai ar-ši*, "a foe may I not possess".

ē "not", particle of prohibition, is employed with the 2nd pers. sing. of the Preterite, *e. g.*

, *ana mar-ṣi e ta-aṭ-ḫi*, "to the sick man do not draw near".

Adverb of emphasis; precative and cohortative particles.

lū "verily", is sometimes placed before verbs (3rd pers. masc. sing. and plur., and 1st pers. sing. and plur., of the Preterite); it was no doubt, originally employed to emphasize the verb, but in use it has been so weakened that its insertion or omission does not affect the sense, *e. g.* , *al-lik*, and , *lu-u al-lik*, both mean simply "I went". When the verb begins with the vowel *u* (as in the Piel, Iftaal, *etc.*) *lū* may combine with it to form a single word, *e. g.* , *a-šar-šu-nu lu-maš-še-ru* (for *lū umašširū*), "their place they deserted".

lū as a precative particle is employed with the Preterite and the Permansive to express a wish (see below, VERBS).

ī "come!", cohortative particle, is employed with the 1st pers. plur. of the Preterite, *e. g.* , *i ni-pu-uš ša-aš-ma*, "Come! let us join battle!"; , *al-ka-nim-ma i ni-rid-ma šīr rīmi an-ni-e i ni-ku-la ni-nu*, "come! let us go down, and of the flesh of this wild ox let us also eat!".

ē } *ī* } "up!", cohortative particle, is employed with the 2nd pers. sing. of the Imperative, *e. g.* , *e rid ana kišti*, "Up! go down to the wood!".

Adverbs appended enclitically.

The following adverbs are appended enclitically:—

ma, appended for emphasis to pronouns, nouns, verbs and adverbs, *e. g.* , *at-ta-ma kīma ilu Šamaš*, "thou art like the Sun-god"; , *ina šatti-ma ši-a-ti*, "in that same year"; , *u-pa-ḫir-*

ma šarrâni pl *mâtu* *Ḫat-ti*, "I gathered together the kings of the land of Ḫatti".

ni, appended for emphasis to verbs, especially in relative clauses, *e. g.* , *mi-i-nu ša a-ma-ru-ni ša a-šam-mu-ni ina pa-an šarri bêli-ia a-ḳab-bi*, "as I shall see and hear, before the king my lord I will repeat".

û, appended as an interrogative particle, *e. g.* , *uznâ* II pl *-ia tu-pat-tu-u*, "my ears wilt thou open (*i. e.* inform me)?"; , *ul a-na-ku-u mar-ti* *ilu* *Bêl*, "am I not the daughter of Bel?"

The adverbial ending *iš*.

The adverbial ending *iš* (or *eš*) is of very common occurrence, *e. g.* , *a-dan-niš*, "exceedingly"; , *e-liš*, "above"; , *šap-liš*, "below"; , *ma-'-diš*, "much". This adverbial termination is frequently employed for comparison, *e. g.* , *a-bu-biš*, "like a deluge"; , *iṣ-ṣu-riš*, "like a bird"; , *šal-la-ti-iš*, "as booty"; , *da-bu-u-eš*, "like a hog". Such forms as , *u-mi-šam-ma*, "daily", , *šat-ti-šam-ma*, "yearly", , *ar-ḫi-šam*, "monthly", , *da-ri-šam*, "for ever", may be explained as adverbs ending in *iš*, their terminations being strengthened by *ma* or *m*.

Prepositions.

Prepositions.

The following are the principal prepositions in Assyrian, together with their ideograms and the forms they most commonly assume when written phonetically:—

ina "in". Ideogr. ; written phonetically , *i-na*, rarely , *in*.

ana "to". Ideogr. ; written phonetically , *a-na*.

ištu | "from". Ideogr. ; written phonetically , *iš-tu*; , *ul-tu*. Prepositions.
ultu |

itti "with". Ideogr. ; written phonetically , *it-ti*.

eli "on, upon". Ideogr. ; written phonetically , *e-li; ina* or *ana eli*, "upon, concerning, against".

ṣîr "on, upon, against". Ideogr. ; written phonetically , *ṣi-ir*.

muḫḫi in combination with *ina* or *ana*. Ideogr. ; written phonetically , *muḫ-ḫi; ina* or *ana muḫḫi*, "on, concerning, to, against".

adi "up to, to, together with". Ideogr. ; written phonetically , *a-di*.

gâdu "up to, to, together with". Written phonetically , *ga-du*.

arki "after, behind". Ideogr. ; written phonetically .

balû "without". Written phonetically , *ba-lu*, , *ba-lum*.

kî "like, as" Written phonetically , *ki-i*.

kîma "like". Ideogr. ; written phonetically , *ki-ma*.

aššu "concerning, with a view to, because of". Written phonetically , , , *aš-šu*, , *aš-šum*.

kûm "instead of". Written phonetically , *ku-um*.

kirib "in, within". Written phonetically ; *ina kirib, ina kirbi*, "in"; *ana kirib, ana kirbi*, "to"; *ištu kirib, ultu kirib*, "from, from out of".

libbi "in, within". Ideogr. ; written , *lib-bi; ina libbi*, "in"; *ana libbi*, "to"; *ištu libbi, ultu libbi*, "from, from out of".

pâni "before". Ideogr. ; written phonetically , *pa-ni; ina pân, ištu pân, lapân*, "before".

Prepositions.

mahar "before". Written phonetically [cuneiform], *ma-har; ina mahar* "before"; *ana mahri, adi mahri,* "into the presence of".

kabal "in the midst of". Ideogr. [cuneiform]; written phonetically [cuneiform], *ka-bal; ina kabal,* "in the midst of".

kabalti "in the midst of". Written [cuneiform], *kabal-ti,* [cuneiform], *ka-bal-ti; ina kabalti,* "in the midst of".

bīrit "between". Written [cuneiform], *bi-rit; ina bīrit, ina bīrti,* "between, within".

ina bīri "between". Written [cuneiform], *ina bi-ri,* [cuneiform], *i-na bi-e-ri.*

ana tarṣi "against". Written [cuneiform], *a-na tar-ṣi.*

ina tarṣi "opposite, into the presence of; in the time of". Written [cuneiform], *ina tar-ṣi.*

ištu tarṣi "from, since". Written [cuneiform], *iš-tu tar-ṣi.*

pūt "opposite". Written phonetically [cuneiform], *pu-ut; ina pūt,* "opposite".

Conjunctions.

Conjunctions.

The following are the principal conjunctions in Assyrian:—

u "and", the copula most frequently used in connecting both sentences and nouns; written [cuneiform] and [cuneiform].

ma "and", the copula between two verbs, to the first of which it is appended enclitically; the verb to which it is appended, if it is without a suffix, usually takes the additional vowel *a* (see below, p. LXXVI).

enuma, *inu*, *inum*, *inuma* } "when", *e. g.* [cuneiform], *e-nu-ma aš-ru šu-u u-šal-ba-ru,* "when that place shall have grown old"; [cuneiform], *i-nu* [ilu] *Marduk ik-bu-u,* "when Marduk commanded"; [cuneiform], *i-nu-um* [ilu] *Marduk id-di-na,* "when Marduk gave".

Conjunctions.

kī / *kī ša* } "as, when", *e. g.* , *ki-i aḳ-bu-u*, and , *ki-i ša aḳ-bu-u*, "as I had said"; , *ki-i ša a-na ilu Aššur am-ḫu-ru*, "as I to Aššur had prayed"; , *ki-i abnu narā šu-a-tu tam-ma-ri*, "when thou shalt see that inscription".

akī ša "as", *e. g.* , *a-ki-i ša i-li-'-u*, "as he wishes".

adi "while, so long as; till, until", *e. g.* , *a-di šamē u irṣitu ba-šu-u*, "while heaven and earth exist"; , *a-di al-la-ku*, "until I go".

ištu / *ultu* } "since", *e. g.* , *iš-tu ib-na-an-ni*, "since he created me"; , *ul-tu ekalla u-šak-li-lu*, "since I completed the palace".

arki ša "after", *e. g.* , *ar-ki ša a-na šarri a-tu-ru*, "after I became king".

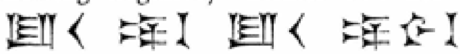
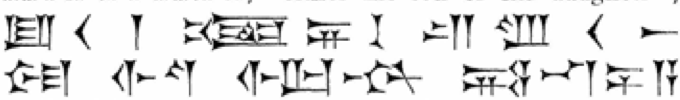
šumma "if", *e. g.* , *šum-ma a-me-lum ar-da i-gu-ur-ma im-tu-ut*, "if a man hires a slave and he dies"; , *šum-ma la ta-pat-ta-a ba-a-bu*, "if thou dost not open the gate".

aššu ša "because", *e. g.* , *aš-šu ša a-mat ilu Aššur la iṣ-ṣu-ru*, "because he had not kept the command of Aššur". Sometimes *aššu* is used without *ša*, *e. g.* , *aš-šu a-mat šarru-ti-ia la iṣ-ṣu-ru*, "because he had not kept my royal command"; rarely *ša* is used by itself in the sense of

Conjunctions.

"because", *e. g.* , *ša la iṣ-ṣu-ru*, "because he had not kept".

lū }
ū } "or", *e. g.* 
, *na-ka-ra a-ḫa-a lu ma-ma ša-na-a*, "a bitter foe or any other man"; 
, *ša i-kal-lu-u u i-pa-ar-ri-ku*, "who shall hinder or display force against". *ū* is often combined with *lū* in the sense of "or", *e. g.* , *ša šu-me šaṭ-ra i-pa-ši-ṭu u lu na-ri-ia u-ša-am-sa-ku*, "whoever blots out the record of my name or conceals my tablet".

lū ... *lū* ... }
lū ... *ū* ... }
lū ... *ū lū* ... } "either ... or ..., whether ... or ..."; with a following negative, "neither ... nor ...", *e. g.* , *lu-u māru-šu lu-u mārtu-šu*, "either his son or his daughter"; 
, *lu-u ana ram-ni-šu utāru(ru) u ina mimma ši-pir limuttim(tim)* *abnu* *narā šu-a-tu u-ḫal-la-ku*, "whether he appropriates (a royal gift), or through any evil device destroys this monument"; 
, *enuma Sin lu-u ūmu XIV* KAN *lu-u ūmu XV* KAN *itti* *ilu* *Šamši lā innamir(ir)*, "when the moon neither on the 14th day nor on the 15th day has been seen with the sun".

Verbs.

Under the heading Nouns it was remarked that roots in Assyrian consist of two, three and four consonants. These roots

are not in themselves words but are the skeletons of words. Each root or skeleton contains some inherent idea which can be traced throughout the various words in which it is found, the words being formed by clothing the root with vowels and sometimes with additional consonants. Examples have already been given of the principal ways in which nouns are formed from roots. It will now be seen how by the addition of other vowels and consonants to the root the various meanings of the verb are obtained. The majority of verbs in Assyrian are triliteral, *i. e.*, they have three consonants in the root.

Tenses of the verb.

The Assyrian verb possesses five **tenses**: the Preterite, the Present, the Imperative, the Participle, the Permansive and the Infinitive. Past action is expressed by the Preterite, present and future action by the Present, while the Permansive expresses a state or condition. Taking as an example for conjugation the root KŠD, which conveys the inherent idea of "conquering", the forms which these tenses assume in the Ḳal or simple stem of the verb will be seen from the following paradigm.

Paradigm of the Ḳal or simple stem of the regular verb.

Paradigm of the simple stem of the regular verb.

Person	Preterite	Present	Imperative	Participle	Permansive	Infinitive
Sing., 3 m.	*ikšud*	*ikášad*		*kāš(i)du*	*kašid*	*kašādu*
„ 3 f.	*takšud*	*takášad*			*kašdat*	
„ 2 m.	*takšud*	*takášad*	*kušud*		*kaš(i)dāt(a)*	
„ 2 f.	*takšudī*	*takášadī*	*kušudī*		*kašdāti*	
„ 1 c.	*akšud*	*akášad*			*kašdak(u)*	
Plur., 3 m.	*ikšudū*	*ikášadū*			*kašdū*	
„ 3 f.	*ikšudā*	*ikášadā*			*kašdā*	
„ 2 m.	*takšudū*	*takášadū*	*kušudū*		*kašdātunu*	
„ 2 f.	*takšudā*	*takášadā*	*kušudā*			
„ 1 c.	*nikšud*	*nikášad*			*kašdāni*	

The vowels of the Preterite, Present and Imperative.

It will be seen that in the above paradigm the vowel *u* occurs in the second syllable of the Preterite and in the first and second syllables of the Imperative, and the vowel *a* in the second and third syllables of the Present. This is the case with the majority of Assyrian verbs; the rule with its exceptions may be stated as follows:—

(1.) Most verbs have the vowel *u* in the second syllable of the Preterite and in the first and second syllables of the Imperative, and the vowel *a* in the second and third syllables of the Present, *e. g.* *šapāru*, "to send", Pret. *išpur*, Imper. *šupur*, Pres. *išapar*; a few verbs however, with *u* in the second syllable of the Pret., have *i* or *u* in the third syllable of the Pres., *e. g.* *labāru*, "to grow old", Pret. *ilbur*, Pres. *ilabir*; *balāṭu*, "to live", Pret. *ibluṭ*, Pres. *ibaluṭ*.

(2.) Some verbs have the vowel *i* in the second syllable of the Preterite, in the first and second syllables of the Imperative, and in the third syllable of the Present, *e. g.* *paḳādu*, "to care for, inspect, entrust", Pret. *ipḳid*, Imper. *piḳid*, Pres. *ipaḳid*.

(3.) A few verbs have *a* in the second syllable of the Preterite, in the first and second syllables of the Imperative and in the second and third syllables of the Present, *e. g.* *ṣabātu*, "to seize", Pret. *iṣbat*, Imper. *ṣabat*, Pres. *iṣabat*.

Inflection to express the person.

In the above paradigm it will also be observed that the person is expressed by certain additions which are either prefixed or affixed to the stem; in the Preterite and Present they are prefixed, in the Permansive they are affixed. These additions are significant parts of the personal pronoun; thus the syllable *ta* is prefixed in the second person singular and plural of the Present and Preterite and the syllables *ta*, *ti* and *tunu* are affixed in the Permansive; the syllable *a* is prefixed in the first person singular of the Preterite and Present and the syllable *ku* is affixed in the

first person singular of the Permansive; and the syllable *ni* is prefixed in the first person plural of the Present and Preterite and is affixed in the first person plural of the Permansive. It may further be noted that the second person feminine singular of the Preterite, Present and Imperative ends in *ī*; that the third person masculine plural of the Preterite, Present and Permansive and the second person masculine plural of the Preterite, Present and Imperative end in *ū*; and that the third person feminine plural of the Preterite, Present and Permansive and the second person feminine plural of the Preterite, Present and Imperative end in *ā*. In the paradigm syllables which are sometimes added or omitted are placed within parentheses. An accent is placed on the second syllable of the Present to indicate that in pronunciation the tone falls upon this syllable; in writing, the accenting of this syllable is frequently indicated by the doubling of the following radical, *e. g. ikášad* is written *ikaššad*. Sometimes the syllable *ni* and, more rarely, the syllable *nu* are affixed to the third masculine plural of the Preterite and Present, while the syllable *ni* is sometimes affixed to the third masculine plural of the Permansive and to the third feminine plural of the Preterite and Present. The fem. singular of the Participle and its masc. and fem. plural are similar to those of the adjective (see above pp. LVI ff.).

The verb possesses ten principal stems or voices to which the following names are assigned:— Stems of the verb.

Ḳal	Ifteal	Iftaneal
Piel	Iftaal	
Shafel	Ishtafal	
Nifal	Ittafal	Ittanafal

The names of the stems have been adopted from those given to the verb in other Semitic languages. Thus the simple stem is termed Ḳal from the Hebrew adjective *ḳal* (קַל) "light", a term which the Jewish grammarians applied to the simple stem

in Hebrew to distinguish it from the stems weighted with formative additions, which they termed "heavy"; the other nine stems take their names from the paradigm of the verb "to do", in Arabic *fa'ala* (فَعَلَ), in Hebrew *pā'al* (פָּעַל).

Significa-tion and formation of the stems.

The signification and formation of the stems of the verb may be briefly described as follows. It should be noted, however, that while the significations here indicated hold good as a general rule, the stems of a verb have sometimes acquired a special meaning; thus *lamādu*, "to learn", in the Piel signifies "to teach"; *abātu*, "to destroy", in the Nifal signifies "to fly, to escape"; *naplusu*, the Nifal of the verb [*palāsu*] which does not occur in the Ḳal, has not a passive meaning but signifies "to look upon, to behold". The significations of the stems, however, given below, cover the majority of verbs as the student may see for himself by reference to the Vocabulary at the end of the book.

The **Ḳal** is the simple form of the verb. Its formation has been already described.

The **Piel** has an intensive signification and is formed by doubling the middle consonant of the root.

The **Shafel** has a causative signification and is formed by prefixing the consonant *š*.

The **Nifal** has a passive signification and is formed by prefixing the consonant *n*.

From these four stems are formed four more by the insertion of a *t;* they are

The **Ifteal**, which generally is not to be distinguished in meaning from the Ḳal.

The **Iftaal**, which sometimes has the same meaning as the Piel, and sometimes serves as its passive.

The **Ishtafal**, which sometimes has the same meaning as the Shafel and sometimes serves as its passive.

The **Ittafal** (*i. e. Intafal*) which like the Nifal has a passive signification.

By the further insertion of an *n* in the Ifteal and Ittafal are formed two more stems which are

The **Iftaneal**, which has an active signification.

The **Ittanafal** (*i. e. Intanafal*), which has sometimes a passive, sometimes an active signification.

From the Iftaal and Ishtafal were also formed an Iftanaal and an Ishtanafal but these forms are of rare occurrence and may here be disregarded.[1] The Ittafal and Ittanafal stand respectively for Intafal and Intanafal; *n* however, when immediately followed by a consonant, is frequently assimilated, and the assimilation of the *n* to the following *t* takes place throughout these two stems of the verb (see the rule stated above, p. LXVI).

Scheme of the Regular Verb.

The following is the scheme of the regular verb. The verb *kašādu* is selected as a convenient model for displaying the forms which the stems of the verb assume. It should be noted however that all these forms do not occur in the inscriptions in the case of any one verb. In the Preterite, Present, and Permansive the 3rd pers. masc. sing. is given, in the Imperative the 2nd pers. masc. sing. The tenses are inflected in the other stems as in the Ḳal, the initial *u* in the Pret. and Pres. of the Piel, Shafel, Iftaal and Ishtafal being retained in those tenses.

1. In most Assyrian grammars and dictionaries the stems of the verb, for the sake of brevity, are cited by means of Roman and Arabic numerals. The Ḳal, the Piel, the Shafel and the Nifal are cited as I_1, II_1, III_1, and IV_1, respectively; the Ifteal, the Iftaal, the Ishtafal and the Ittafal as I_2, II_2, III_2 and IV_2 respectively; the Iftaneal, the Iftanaal, the Ishtanafal and the Ittanafal as I_3, II_3, III_3 and IV_3 respectively; while the symbols employed for the Piel-Shafel and the Piel-Ishtafal (see below) are III^{II}_1 and III^{II}_2 respectively. This system of abbreviation has the advantage of indicating the relations of the stems to one another but for the sake of simplicity it has not been adopted here or in the Vocabulary at the end of the book.

Scheme of the Regular Verb.

Stem	Preterite	Present	Imperative	Participle	Permansive	Infinitive
Ḳal	*ikšud*	*ikášad*	*kušud*	*kāš(i)du*	*kašid*	*kašādu*
Piel	*ukaššid* *ukeššid*	*ukaššad*	*kuššid* *kaššid*	*mukaššidu*	*kuššud*	*kuššudu*
Shafel	*ušakšid* *ušekšid*	*ušakšad*	*šukšid*	*mušakšidu*	*šukšud*	*šukšudu*
Nifal	*ikkašid*	*ikkášad*	*nakšid*	*mukkaš(i)du*	*nakšud*	*nakšudu* *nakášudu*
Ifteal	*iktášad* *iktešid*	*iktášad*	*kitšad* *kitášad*	*muktaš(i)du*	*kitšud* *kitášud*	*kitšudu* *kitášudu*
Iftaal	*uktaššid* *ukteššid*	*uktaššad*		*muktaššidu*	[*kutaššud*]	*kutaššudu*
Ishtafal	*uštakšid* *uštekšid*	*uštakšad*	*šutakšid*	*muštakšidu*	*šutakšud*	*šutakšudu* *šitakšudu*
Ittafal	*ittakšad*	[*ittakšad*]		*muttakšidu*		*itakšudu*
Ifteneal	*iktanášad*	*iktanášad*				
Ittanafal	*ittanakšad*	*ittanakšad*				

The Piel-Shafel and the Piel-Ishtafal. In addition to the ten principal stems of the verb which have already been described two others are met with consisting of a Shafel and an Ishtafal formed from the Piel, *i. e.* the Piel-Shafel and the Piel-Ishtafal. These stems are not of common occurrence, and the following examples will suffice:  , *uš-nam-mir*, "I made bright", 1 s. Pret., Piel-Shafel from *namāru*; , *uš-ta-bar-ri*, "he is surfeited", 3 m. s. Pres., Piel-Ishtafal from *barū*.

The Permansive. The Permansive expresses a state or condition that already exists whether in the present or the past. In the Ḳal the Permansive may have a transitive, an intransitive, or a passive

signification, *e.g.* , *pa-kid*, "he inspects"; , *na-šu-u*, "they carry"; , *la-bir*, "he is old"; , *ša-lim*, "he is safe"; , *ṣab-ta-at*, "it (f.) was captured"; , *kat-ma-ku*, "I am overwhelmed"; , *ša-ak-nu*, "they are placed". In the Piel, Shafel, and Nifal the Permansive has a passive signification, *e. g.* , *nu-uk-ku-mu*, "they were heaped up"; , *ša šu-ru-du*, "who has been brought down"; , *na-al-bu-ša-ku*, "I am clothed".

The Precative. The Precative, the tense for expressing a wish, is formed by means of the particle *lū* in combination with the Preterite or the Permansive. The particle *lū* always precedes the verb, and, when the first syllable of the Preterite begins with a vowel, *lū* unites with it and they form a single word. Thus the *u* of *lū* (1) uniting with the first vowel of the 1st person sing., generally becomes *u*, *e. g. lū* unites with *akšud* to form *lukšud*, "may I conquer"; (2) uniting with the first vowel of the 3rd pers. sing., it generally becomes *i*, *e. g. lū* unites with *ikšud* to form *likšud*, "may he conquer", with *uṣaḫḫir* it unites to form *liṣaḫḫir*, "may he lessen"; (3) uniting with the first vowel of the 3rd pers. plur., it becomes *u* or *i*, *e. g. lū* unites with *ikšudū* to form *likšudū*, "may they conquer", with *upaṭṭirū* it unites to form *lipaṭṭirū*, "may they release", with *ušabbirū* it unites to form *lušabbirū*, "may they break in pieces".

Effect of the accent. It has been already remarked that the accenting of the second syllable of the Pres. Ḳal frequently gives rise to the doubling of the second radical, *e. g. ikâšad* is written *ikaššad*. In the scheme of the Regular Verb syllables that are similarly accented in pronunciation (*e. g.* the syllable *ta* in the Ifteal and the syllable *na* in the Ifteneal) are also marked with an accent; in these verbal forms, as in the Present, the second radical is often doubled, *e. g.* , *ik-tar-ra-bu*, "they blessed", 3 m. pl. Pret. Ifteal from

karābu; , *iḫ-ta-nab-ba-ta*, "he plundered", 3 m. s. Pret. Iftaneal from *ḫabātu*.

Additional final vowels.

In the Preterite, Present, and Permansive all forms ending in a consonant may take in addition one of the three short vowels *u*, *i*, or *a*. In a principal clause a final *a* is of most frequent occurrence, *e. g.* , *ik-šu-da*, "he conquered", 3 m. s. Pret. Ḳal from *kašādu*; , *aš-lu-la*, "I carried off", 1 s. Pret. Ḳal from *šalālu*; , *lip-ša-ḫa*, "let him be appeased", 3 m. s. Prec. Ḳal from *pašāḫu*. The vowel *a* is also generally added to the first of two verbs which are joined by the copula *ma*, *e. g.* , *iš-pur-am-ma iṣ-ba-ta*, "he sent and grasped", 3 m. s. Pret. Ḳal from *šapāru*. In relative clauses a final vowel (generally *u*) is almost invariably added to the verb, *e. g.* , *ša iṣ-ba-tu*, "who (3 m. s.) had grasped", 3 m. s. Pret. Ḳal. from *ṣabātu*; , *ša aš-ku-nu*, "which I had set up", 1 s. Pret. Ḳal from *šakānu*; , *ša a-zak-ka-ru*, "which I speak", 1 s. Pres. Ḳal from *zakāru*; , *ša lit-bu-šu*, "who is clothed", 3 m. s. Perm. Ifteal from *labāšu*. Verbs in subordinate sentences (except conditional clauses) also take a final vowel, generally *u*; see the examples to the conjunctions, pp. LXVI ff.

Agreement of verb and subject.

As a rule the verb agrees with its subject in number and gender. The 3rd masc. sing., however, is often used loosely for the 3rd fem. sing., *e. g.* , *ilu Ištar u-zu-un-ša iš-kun* (3 m. s.), "the goddess Ištar inclined her ear".

Some little practice is required before the student will recognise with ease, in the syllabic writing of the Assyrians, the various forms of the verb which have hitherto been given in transliteration only. In order to familiarize him with verbs as they were written by the Assyrians, a number of parsed examples

are here given in cuneiform; these will be found to illustrate the paradigms and rules already given.

Examples illustrating the forms of the Regular Verb.

, *iš-kun*, "he set": 3 m. s. Pret. Ḳal. from *šakānu*.

, *ip-ḳid*, "he has entrusted": 3 m. s. Pret. Ḳal. fr. *paḳādu*.

, *ip-laḫ*, "he was afraid": 3 m. s. Pret. Ḳal. fr. *palāḫu*.

, *tak-tum*, "thou hast covered": 2 m. s. Pret. Ḳal fr. *katāmu*.

, *taš-ku-nu*, "thou didst set": 2 m. s. Pret. Ḳal fr. *šakānu*.

, *aš-kun*, "I set": 1 s. Pret. Ḳal fr. *šakānu*.

, *aḳ-rib*, "I drew near": 1 s. Pret. Ḳal fr. *ḳarābu*.

, *iš-pu-ru*, "they sent": 3 m. pl. Pret. Ḳal fr. *šapāru*.

, *ik-nu-šu*, "they submitted": 3 m. pl. Pret. Ḳal fr. *kanāšu*.

, *ik-šu-da*, "they (f.) conquered": 3 f. pl. Pret. Ḳal fr. *kašādu*.

, *li-ib-lu-uṭ*, "let him live": 3 m. s. Prec. Ḳal fr. *balāṭu*.

, *lu-uš-pur*, "let me send": 1 s. Prec. Ḳal fr. *šapāru*.

, *liš-ku-nu*, "let them set": 3 m. pl. Prec. Ḳal fr. *šakānu*.

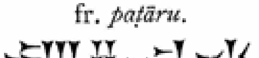
, *i-na-ga-ag*, "he bellows": 3 m. s. Pres. Ḳal fr. *nagāgu*.

, *i-na-aṭ-ṭal*, "he gazes": 3 m. s. Pres. Ḳal fr. *naṭālu*.

, *i-zak-kar*, "he speaks": 3 m. s. Pres. Ḳal fr. *zakāru*.

, *i-za-an-na-nu*, "he sends rain": 3 m. s. Pres. Ḳal fr. *zanānu*.

, *ta-paṭ-ṭar*, "thou dost release": 2 m. s. Pres. Ḳal fr. *paṭāru*.

, *ta-ṣa-ba-ti*, "thou dost grasp": 2 f. s. Pres. Ḳal fr. *ṣabātu*.

Examples illustrating the forms of the Regular Verb.

, *a-maḫ-ḫa-aṣ*, "I will smite": 1 s. Pres. Ḳal fr. *maḫāṣu*.

, *i-na-aṭ-ṭa-la*, "they (f.) gaze": 3 f. pl. Pres. Ḳal fr. *naṭālu*.

, *ku-šu-ud*, "conquer": 2 m. s. Imp. Ḳal fr. *kašādu*.

, *tu-bu-uk*, "pour out": 2 m. s. Imp. Ḳal fr. *tabāku*.

, *gi-mil*, "spare": 2 m. s. Imp. Ḳal fr. *gamālu*.

, *ṣa-bat*, "grasp": 2 m. s. Imp. Ḳal fr. *ṣabātu*.

, *sa-pi-nu*, "overcoming": m. s. Part. Ḳal fr. *sapānu*.

, *pa-ri-sa-at*, "who (f.) decrees": constr. st. f. s. Part. Ḳal fr. *parāsu*.

, *la-bir*, "it is old": 3 m. s. Perm. Ḳal fr. *labāru*.

, *tam-ḫat*, "she is holding": 3 f. s. Perm. Ḳal fr. *tamāḫu*.

, *ḫa-aš-ḫa-a-ta*, "thou desirest": 2 m. s. Perm. Ḳal fr. *ḫašāḫu*.

, *ṣa-am-da-ku*, "I am yoked": 1 s. Perm. Ḳal fr. *ṣamādu*.

, *rab-ṣu*, "they crouch": 3 m. pl. Perm. Ḳal fr. *rabāṣu*.

, *lab-šu*, "they are clothed": 3 m. pl. Perm. Ḳal fr. *labāšu*.

, *kat-ma*, "they (f., *i. e.* lips) are pressed together": 3 f. pl. Perm. Ḳal fr. *katāmu*.

, *u-rak-kis*, "I made fast": 1 s. Pret. Piel fr. *rakāsu*.

, *u-ṣa-aḫ-ḫir*, "I lessened": 1 s. Pret. Piel fr. *ṣeḫēru*.

, *u-ḫal-liḳ*, "I destroyed": 1 s. Pret. Piel fr. *ḫalāḳu*.

, *u-na-aš-ši-ḳu*, "they kissed": 3 m. pl. Pret. Piel fr. *našāḳu*.

, *li-ṣa-aḫ-ḫi-ir*, "let him lessen": 3 m. s. Prec. Piel fr. *ṣeḫēru*.

, *tu-šal-lam*, "thou causest to prosper": 2 m. s. Pres. Piel fr. *šalāmu*.

Examples illustrating the forms of the Regular Verb.

u-ḫa-am-ma-ṭu, "they light up": 3 m. pl. Pres. Piel fr. *ḫamāṭu*.

bul-liṭ, "give life to": 2 m. s. Imp. Piel fr. *balāṭu*.

muš-šir, "abandon": 2 m. s. Imp. Piel fr. [*mašāru*].

nu-um-mir, "make bright": 2 m. s. Imp. Piel fr. *namāru*.

mu-dal-li-bu, "afflicting": m. s. Part. Piel fr. *dalābu*.

su-uḫ-ḫu-ru, "it is turned": 3 m. s. Perm. Piel fr. *saḫāru*.

u-ša-aṣ-bi-it, "he caused to take": 3 m. s. Pret. Shafel fr. *ṣabātu*.

u-šam-ḳit, "I caused to fall", *i. e.* "I overthrew": 1 s. Pret. Shafel fr. *maḳātu*.

u-še-ik-ni-šu, "they caused to submit": 3 m. pl. Pret. Shafel fr. *kanāšu*.

šuk-lil, "make ready": 2 m. s. Imp. Shafel fr. [*kalālu*].

šu-uš-pu-lu, "to abase": Inf. Shafel fr. *šapālu*.

ib-ba-ti-iḳ, "he was destroyed": 3 m. s. Pret. Nifal fr. *batāḳu*.

liš-ša-kin, "let it be set": 3 m. s. Prec. Nifal fr. *šakānu*.

lip-pa-ṭir, "let it be torn away": 3 m. s. Prec. Nifal fr. *paṭāru*.

iṣ-ṣa-bat, "he is held fast": 3 m. s. Pres. Nifal fr. *ṣabātu*.

aš-ta-kan, "I accomplished": 1 s. Pret. Ifteal fr. *šakānu*.

iš-te-bi-ir, "he broke": 3 m. s. Pret. Ifteal fr. *šabāru*.

ip-tal-la-ḫu, "they feared": 3 m. pl. Pret. Ifteal fr. *palāḫu*.

šit-ḳu-lu, "they are equal": 3 m. pl. Perm. Ifteal fr. *šaḳālu*.

Examples illustrating the forms of the Regular Verb.

, *up-tar-ri-ra*, "it was broken": 3 m. s. Pret. Iftaal fr. [*parāru*].

, *uk-tam-mi-is*, "I was bowed down": 1 s. Pret. Iftaal fr. *kamāsu*.

, *lik-tam-me-ra*, "let it be made plentiful": 3 m. s. Prec. Iftaal fr. [*kamāru*].

, *uš-tar-ki-ba*, "he slung on" (lit. "caused to ride"): 3 m. s. Pret. Ishtafal fr. *rakābu*.

, *uš-taḳ-ri-ba*, "he brought near": 3 m. s. Pret. Ishtafal fr. *ḳarābu*.

, *uš-ta-aṣ-bi-tu*, "they caused to take": 3 m. pl. Pret. Ishtafal fr. *ṣabātu*.

, *muš-taḫ-mi-ṭu*, "flaming": m. s. Part. Ishtafal fr. *ḫamāṭu*.

, *muš-tak-li-la-at*, "who (f.) fulfils": constr. st. f. s. Part. Ishtafal fr. [*kalālu*].

, *it-ta-at-bak*, "it was poured out": 3 m. s. Pret. Ittafal fr. *tabāku*.

, *iš-ta-nap-pa-ra*, "he sent": 3 m. s. Pret. Iftaneal fr. *šapāru*.

, *iš-ta-na-ka-an*, "he makes": 3 m. s. Pres. Iftaneal fr. *šakānu*.

, *at-ta-na-as-ḫar*, "I turn": 1 s. Pres. Ittanafal fr. *saḫāru*.

We have hitherto considered those verbs which contain three strong radicals, *i. e.* verbs in which the three consonants that compose the root appear in every verbal form. When the beginner with the help of the explanations appended has mastered the two paradigms on pp. LXIX and LXXIV and has worked through the list of examples just given he will be in a position to parse correctly a majority of the verbs he will meet with in the texts transliterated and translated in the reading book. It would be well for him therefore not to trouble himself at first with the

"weak verbs" *i. e.* verbs in which certain consonants of the root undergo phonetic changes, or in which one or more letters of the root are represented by vowels in Assyrian though by consonants in other Semitic languages. When he has thoroughly familiarized himself with the forms of the strong verb he will find little difficulty in recognizing the same forms in the various classes of weak verbs. Weak verbs.

Before proceeding to the consideration of the weak verbs it will be necessary to explain, as briefly as possible, the terms which are usually employed for their classification. For the sake of brevity, when reference is made to "the first letter of the root", "the middle letter of the root" and "the third letter of the root", the feminines of the Latin adjectives *primus* "first", *medius* "middle", and *tertius* "third" are employed, the feminine substantive *littera* "letter" being in each case understood. For example, the first letter of the root of the verb *nadanu* "to give" is N (Hebrew נ); instead of describing this as "a verb the first radical of which is N", it may be more shortly described as a verb "primae נ". In the verb *šalālu* "to plunder" the consonant L occurs as the third as well as the middle letter of the root; it may thus be briefly described as a verb "*mediae geminatae*", *i. e.* a verb with the middle letter of its root doubled, from the Latin *geminatus* "doubled". Explanation of terms.

In many words only two consonants appear in the root in Assyrian although in other Semitic languages the same roots contain three consonants. This arises from the fact that certain consonantal sounds, for which characters exist in other Semitic languages, were not represented in the Assyrian syllabary. It has already been explained (see above, p. XXVII f.) that the Assyrians had no signs for distinguishing the seven sounds represented by the Hebrew consonants א, ה, ח (Arabic ح), ע (Arabic ع and غ), ו and י; and a number of examples were given in Hebrew and Arabic of roots containing these consonants

Importance of classifying weak verbs.

which in Assyrian were simply represented by vowels. Although these consonants do not occur in Assyrian their original existence in many roots has left its traces on the vowels; for these will be found to vary to some extent according to the consonants which the root originally contained. Moreover, as Assyrian is the least known of the principal Semitic languages, a great deal of our knowledge of the meanings of its roots has been obtained by comparing them with the corresponding roots in other Semitic languages. For these two reasons it will be obvious that although Assyrian did not distinguish the seven consonantal sounds referred to above, some system for distinguishing roots which originally contained them would be of service for purposes of comparison. To meet this end the following system has been invented on the Continent and is now generally adopted in books published there. For the convenience of the student who will need to consult fuller works on Assyrian, a brief description of it is here appended.

System of classification.

The Hebrew letter א, which as a consonant simply marks the breathing, is taken as a general symbol for the seven consonantal sounds א, ה, ח (ح), ע (ع), ע (غ), ו and י; and these are distinguished from one another by a small index figure placed beneath the א. Thus א is cited as א$_1$, ה as א$_2$, ח (ح) as א$_3$, ע (ع) as א$_4$, ע (غ) as א$_5$, ו as א$_6$, and י as א$_7$. The verb *akālu* "to eat" (Hebr. אָכַל) is thus referred to as a verb "*primae* א$_1$"; *alāku* "to go" (Hebr. הָלַךְ) is referred to as a verb "*primae* א$_2$"; *edēšu* "to be new" (Hebr. חָדַשׁ) is referred to as a verb "*primae* א$_3$"; *ebēru* "to cross" (Hebr. עָבַר, Arab. عَبَرَ) is referred to as a verb "*primae* א$_4$"; *erēbu* "to enter" (Hebr. עָרַב, Arab. غَرَبَ) is referred to as a verb "*primae* א$_5$"; *alādu* "to bear" (Hebr. יָלַד, *i. e.* ולד) is referred to as a verb "*primae* א$_6$"; and *enēḳu* "to suck" (Hebr. יָנַק) is referred to as a verb "*primae* א$_7$". Similarly verbs containing these consonants as their middle radicals may be referred to as verbs "*mediae* א$_1$", "*mediae* א$_2$", *etc.*, and verbs in which the third letter

of the root is "weak" may be referred to as verbs "*tertiae infirmae*".

Of the weak verbs cited below the first two classes, *i. e.* verbs *mediae geminatae* and verbs *primae* נ, contain in the root three consonants, certain of which undergo phonetic changes; the remaining classes contain examples of verbs in the roots of which the Semitic consonants occur which have been referred to in the preceding paragraph:—

Examples of weak verbs.

I. Verbs *mediae geminatae* (verbs in which the second and third letters of the root are the same) are in the main conjugated like the regular verb. In a few verbal forms a contraction of the second and third letters of the root takes place, *e. g. šalālu* (root שלל) "to plunder", 3. m. s., Perm. Ḳal *šal* (for *šalil*).

II. Verbs *primae* נ (verbs in which the first letter of the root is *n*) are in the main conjugated like the regular verb. In accordance with the rule stated on p. LXVI, the *n*, when immediately followed by a consonant, is frequently assimilated; in the Imper. Ḳal the *n* disappears, *e. g. naṣāru* (rt. נצר) "to protect", Ḳal Pret. *iṣṣur* (for *inṣur*), Imper. *uṣur*.

III. Of verbs *primae* $א_1$ (verbs in which the first letter of the root is א), the following are examples: *akālu* (rt. $אכל_1$) "to eat", Ḳal Pret. *îkul*, Pres. *ikkal*, Imper. *akul*, Part. *âkil*, Ifteal Pret. *itakal*; *aḫāzu* (rt. $אחז_1$) "to hold", Ḳal Pret. *îḫuz*, Pres. *iḫḫaz*, Piel Pret. *u'aḫḫiz*, *uḫḫiz*, Pres. *uḫḫaz*, Shafel Pret. *ušāḫiz*, Pres. *ušāḫaz*; *amāru* (rt. $אמר_1$) "to see", Ḳal Pret. *êmur*, *îmur*, Pres. *immar*, Imper. *amur*, Nifal Pret. *innamir*, Inf. *nāmuru*.

IV. Of verbs *primae* $א_2$ (verbs in which the first letter of the root is ה) the only one of frequent occurrence is *alāku* (rt. $אלך_2$) "to go", Ḳal Pret. *illik*, Pres. *illak*, Ifteal Pret.

Examples of weak verbs.

and Pres. *ittalak,* Iftaneal Pret. and Pres. *ittanalak,* Shafel Pret. *ušālik.*

V. Verbs *primae* $א_3$ (verbs in which the first letter of the root is ח, *i. e.* ح) are of rare occurrence; the following are examples: *edēšu* (rt. $אדשׁ_3$) "to be new", Ḳal Pret. *ēdiš,* Piel Pret. *uddiš,* Part. *muddiš,* Inf. *uddušu*; *ašāšu* (rt. $אשׁשׁ_3$) "to be sorrowful", Ḳal Pret. *īšuš,* Piel Perm. *uššuš.*

VI. Of verbs *primae* $א_4$ (verbs in which the first letter of the root is ע, *i. e.* ع) the following are examples: *ebēru* (rt. $אבר_4$) "to pass over", Ḳal Pret. *ēbir, ībir,* Pres. *ibbir,* Imper. *ebir,* Ifteal Pret. *etebir,* Shafel Pret. *ušēbir,* Pres. *ušēbar*; *ezēbu* (rt. $אזב_4$) "to leave", Ḳal Pret. *ēzib, īzib,* Pres. *izzib,* Shafel Pret. *ušēzib,* Imper. *šūzib, šēzib,* Inf. *šūzubu*; *emēdu* (rt. $אמד_4$) "to stand", Ḳal Pret. *ēmid,* Ifteal Pret. *itemid,* Piel Pret. *ummid,* Nifal Pret. *innimid.*

VII. Of verbs *primae* $א_5$ (verbs in which the first letter of the root is ע, *i. e.* غ) that of most frequent occurrence is *erēbu* (rt. $ארב_5$) "to enter", Ḳal Pret. *ērub, īrub,* Pres. *irrub,* Ifteal Pret. *iterub,* Shafel Pret. *ušērib,* Imper. *šūrib,* Ishtafal Pret. *uštērib.*

VIII. Of verbs *primae* $א_6$ (verbs in which the first letter of the root is ו) the following are examples: *ašābu* (rt. $אשׁב_6$) "to dwell", Ḳal Pret. *ūšib,* Pres. *uššab,* Ifteal Pret. *ittušib, ittašib,* Pres. *ittašab,* Shafel Pret. *ušēšib,* Ishtafal Pret. *uštēšib*; *arādu* (rt. $ארד_6$) "to go down", Ḳal Pret. *ūrid,* Pres. *urrad,* Imper. *rid,* Shafel Pret. *ušērid,* Perm. *šūrud*; *abālu* (rt. $אבל_6$) "to bring", Ḳal Pret. *ūbil, ubla,* Pres. *ubbal,* Imper. *bil,* Ifteal Pret. *ittubil,* Shafel Pret. *ušābil, ušēbil,* Imper. *šūbil,* Ishtafal Pret. *uštābil, ultēbil, usībil.*

IX. Of verbs *primae* $א_7$ (verbs in which the first letter of the root is י) the following is of frequent occurrence: [*ešēru*] (rt. $אשׁר_7$) "to be straight, right", Ḳal Pret. *īšir,* Shafel

Pret. *uššēšir*, Imper. *šūšir*, Perm. *šūšur*, Ishtafal Pret. *uštēšir*, Inf. *šutēšuru*.

Examples of weak verbs.

X. Of verbs *mediae* $א_1$ (verbs in which the middle letter of the root is א) the following are examples: *ma'ādu, mādu* (rt. $מא_1ד$) "to be many", Ḳal Pret. *im'id, imid*, Pres. *ima'id*; *ša'ālu* (rt. $שא_1ל$) "ask", Pret. *iš'al*, Imper. *ša'al*, Ifteal Pret. *išta'al*, Piel Pres. *uša'al*.

XI. Verbs *mediae* $א_2$ (verbs in which the middle letter of the root is ה) are of rare occurrence and may here be disregarded.

XII. Of verbs *mediae* $א_3$ (verbs in which the middle letter of the root is ח, *i. e.* ح) that of most frequent occurrence is *rāmu* (rt. $רא_3ם$) "to love", Ḳal Pret. *irām, irīm*, Pres. *irām*, Imper. *rīm*, Part. *rā'imu*.

XIII. Of verbs *mediae* $א_4$ (verbs in which the middle letter of the root is ע, *i. e.* ع) the following are examples: *bēlu* (rt. $בא_4ל$) "to rule", Ḳal Pret. *ibēl, ipīl*; [*rēšu*] (rt. $רא_4ש$) "to rejoice", Pret. *irēš, irīš*, Ifteal Pret. *irtīš*.

XIV. Verbs *mediae* $א_5$ (verbs in which the middle letter of the root is ע, *i. e.* غ) are of rare occurrence and may here be disregarded.

XV. Of verbs *mediae* $א_6$ (verbs in which the middle letter of the root is ו) the following are examples: *kānu* (rt. $כא_6ן$) "to stand", Ḳal Pret. *ikūn*, Pres. *ikān*, Imper. *kūn*, Perm. *kān, kēn*, Piel Pret. *ukīn*, Pres. *ukān*, Imper. *kēn*, Perm. *kun*, Inf. *kunnu*, Iftaal Pret. *uktīn*; *tāru* (rt. $תא_6ר$) "to turn", Ḳal Pret. *itūr*, Imper. *tūr*, Piel Pret. *utīr*, Imper. *tir*, Part. *mutīru*, Inf. *turru*, Iftaal Pret. *uttīr*; *dāku* (rt. $דא_6ך$) "to slay", Ḳal Pret. *idūk*, Pres. *idāk*, Imper. *dūk*, Perm. *dīk*, Ifteal Pret. *iddūk* (for *idtūk*).

XVI. Of verbs *mediae* $א_7$ (verbs in which the middle letter of the root is י) the following are examples: *ṭābu* (rt. $טא_7ב$) "to be good", Ḳal Pret. *iṭīb*, Pres. *iṭāb, iṭibbi, iṭib*, Perm.

Examples of weak verbs.

ṭâb, Piel Pret. *uṭîb*, Part. *muṭîbu*, Inf. *ṭubbu*; *dânu* (rt. דאן, $ℵ_7$) "to judge", Ḳal Pret. *idîn*, Pres. *idân*, *idinna*, Imper. *dîn*.

XVII. Verbs *tertiae infirmae* (verbs in which the third letter of the root is weak) are of frequent occurrence. Of verbs *tertiae* $ℵ_1$ (verbs in which the third letter of the root is א) the following are examples: *ḫaṭû* (rt. חט$ℵ_1$) "to sin", Ḳal Pret. *iḫṭi*, Pres. *iḫaṭṭi*; *malû* (rt. מל$ℵ_1$) "to fill, to be full", Ḳal Pret. *imli*, Ifteal Pret. *imtali*, Piel Pret. *umalli*. Verbs *tertiae* $ℵ_2$ are of rare occurrence and may here be disregarded. Of verbs *tertiae* $ℵ_3$ (verbs in which the third letter of the root is ח) the following are examples: *pitû* (rt. פת$ℵ_3$) "to open", Ḳal Pret. *ipti*, *iptâ*, Pres. *ipatti*, *ipeti*, *ipitti*, Imper. *piti*, *pitâ*, Part. *pêtû*; *laḳû*, *liḳû* (rt. לק$ℵ_3$) "to take", Ḳal Pret. *ilḳi*, *ilḳâ*; Pres. *ileḳḳi*, *iliḳḳi*, Imper. *liḳi*, Ifteal Pret. *ilteḳi*. Of verbs *tertiae* $ℵ_4$ the following are examples: *šemû* (rt. שמ$ℵ_4$) "to hear", Ḳal Pret. *išmi*, Pres. *išimi*, *išimmi*, Imper. *šimi*; *šebû* (rt. שב$ℵ_4$) "to be satisfied with", Ḳal Pret. *išbi*. Many verbs *tertiae infirmae* might, by comparison with the corresponding roots in Arabic, be classified as verbs *tertiae* $ℵ_6$ or *tertiae* $ℵ_7$; these two classes of verbs however are usually treated together as it is frequently impossible to distinguish between them. In the corresponding roots in Hebrew the original ו and י have both been changed to ה which merely serves to carry the vowel and has no consonantal force: it is customary therefore in citing Assyrian roots, which belong to these two classes, to employ ה as a symbol for the third letter of the root. The following are examples of these two classes of verbs *tertiae infirmae*: *banû* (rt. בנה) "to build", Ḳal Pret. *ibni*, Pres. *ibani*, Imper. *bini*, Part. *bâni*, *bânû*, Perm. *bani*, Ifteal Pret. *ibtani*, Nifal Pret. and Pres. *ibbani*, Ittafal Pret. and Pres. *ittabni*; *šatû* (rt. שתה) "to drink", Ḳal Pret. *išti*, Pres. *išatti*, Imper. *šiti*; *barû* (rt. ברה) "to see",

Ḳal Pret. *ibri,* Pres. *ibari,* Shafel Pret. *ušabri*; *manû* (rt. מנה) "to count", Ḳal Pret. *imnu,* Pres. *imanu, imani,* Piel Pret. *umannâ*; *ḳamû* (rt. קמה) "to burn", Ḳal Pret. *iḳmu,* Imper. *ḳumu,* Part. *ḳâmû.*

Doubly weak verbs.

In some verbs two letters of the root are weak; such verbs are termed "doubly weak" and exhibit the peculiarities of both the classes of weak verbs to which they belong. Thus the verb *nâdu* (rt. נא$_1$ד) "to exalt" is a "doubly weak" verb, as it is both *primae* נ and *mediae* א$_1$; *našû* (rt. נשא$_1$) "to raise" is both *primae* נ and *tertiae* א$_1$; *elû* (rt. א$_4$לה) "to be high" is both *primae* א$_4$ and *tertiae infirmae*; *idû* (rt. א$_7$דא$_4$) "to know" is both *primae* א$_7$ and *tertiae* א$_4$; *bâ'u* (rt. בא$_6$א$_1$) "to come" is both *mediae* א$_6$ and *tertiae* א$_1$.

Quadriliteral verbs.

A few quadriliteral verbs (verbs with four letters in the root) exist in Assyrian, of which the following are of most frequent occurrence: [*balkatu,* rt. בלכת], Shafel Pret. *ušbalkit,* Pres. *ušabalkat,* "to tear down", Nifal Pret. *ibbalkit* "to fall upon, invade", Ittafal, Pret. *ittabalkat* "to revolt, to pass over"; [*paršadu,* rt. פרשד], Nifal Pret. *ipparšid,* Inf. *naparšudu,* "to fly". In some quadriliteral verbs the last letter of the root is weak, *e. g.* rt. פלכה, Shafel Pret. *ušpalki,* "to open wide"; rt. פרכה, Nifal Pret. *ipparku,* Inf. *naparkû,* "to cease, disappear".

LIST OF SIGNS.

The following List of cuneiform signs is given for reference, and should be used together with the Vocabulary when reading the texts in the main body of the book. The principles on which the list has been arranged are as follows. It has been already stated on pp. XXI ff., that the cuneiform writing had its origin in picture-writing, the inventors of the system being accustomed to draw rough pictures to represent objects, actions, *etc.* At an early date the pictures lost their exact forms and became mere groups of wedges, chiefly because soft clay was used as the principal writing material. The original picture-writing, moreover, in addition to its change in outward form, underwent development with regard to the meaning of the characters. For most of the picture-signs, or ideograms, were, in course of time, used to express the sounds of the names of things which they represented, apart from their meanings; thus arose and came into use, side by side with the original picture-writing, a system of writing words phonetically by means of syllables. Among the Babylonians and Assyrians these two systems also existed side by side. A sign could thus be employed as (1) a single syllable of a word; (2) an ideogram which stood for a whole word; (3) a determinative to indicate the general meaning of an ideogram; and (4) part of an ideogram consisting of two or more signs.

Character and functions of the signs.

Arrangement of the list.

In the following list the principal Assyrian signs are given with their most usual syllabic values and ideographic meanings. The list is divided into three columns. In the first column is the sign to be explained; in the second are its chief phonetic values; and in the third are the complete words which are its meanings when it is used as an ideogram or as the first part of an ideogram. For example, the first sign in the list, , when occurring in the inscriptions, may possibly be used phonetically for any one of the four syllables *aš, rum, dil* or *ṭil, e. g.* , *aš-šu*, "because of"; , *zi-ka-rum*, "male"; , *mi-dil šamê(e)*, "the bolt of heaven"; , *ba-ṭil*, "discontinued, in abeyance"; or it may be used as an ideogram for any of the words cited in the third column, *e. g.* , *ina* *mâtu*Aššur *ki*, "in Assyria"; , *m* *Aššur-aḫ-iddina*, "Esarhaddon"; or finally it may occur as the first sign in an ideogram composed of more than one sign, *e. g.* , *i-na* *iṣu* *kussî*, "on the throne". And so on throughout.

Order of the signs.

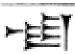
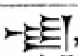
The signs in this list are arranged in order according to the direction of the wedge or wedges with which they begin, the general order being as follows:—(1) the signs beginning with horizontal wedges (first those beginning with one horizontal wedge , then the signs beginning with two wedges , then those with three wedges , then those with four wedges); (2) the signs beginning with diagonal wedges (first those beginning with one diagonal wedge , then those with two , then those with three , and finally those that begin with the large diagonal wedge); (3) the signs the beginnings of which contain the upright wedge (those signs beginning with the single wedge, , being followed by those beginning with , , and last of all by those beginning with two or more upright wedges). In each of these main divisions the same order is followed with regard to the second and third wedges of each sign.

	Sign	Syllabic values	Ideograms
1.	𒀸	*aš*; *rum*; *dil*, *ṭil*	𒀸, (1) Prep. *ina*, "in". " (2) Abbreviation for *Aššur*, the land Assyria, written (𒀭) 𒀸 (𒆠). " (3) In proper names employed as ideogram for the god *Aššur*; for *nadānu*, "to give"; and for *aplu*, "son". (𒄑) 𒀸 𒍝 } *kussû*, (𒄑) 𒀸 𒍝 } "throne".
2.	𒄬	*ḫal*	𒄬, sometimes employed as sign for the plural. 𒇽𒄬, *bārû*, "seer, magician". 𒀀𒇉𒄬𒄬, *Idiḳlat*, *Diḳlat*, the Tigris.
3.	𒈮	*muk*, *muḳ*	
4.	𒁀	*ba*	𒁀, *ḳâšu*, "to give".
5.	𒍪	*zu*	𒍪, (1) *idû*, "to know". " (2) *lê'û*, "wise". 𒍪𒀊, *apsû*, "abyss".
6.	𒋢	*su*; *kus*, *kuš*	𒋢, (1) *mašku*, "skin, hide". " (2) *erêbu*, "to increase".

Signs		Syllabic values	Ideograms
			, { *ḫušāḫu* / *ḫušaḫḫu* } "famine".
7.		*šin*, *šun*; *rug*, *ruk*, *ruḳ*	
8.		*bal*, *pal*	, (1) *palū*, "reign, year of reign; symbol of royalty, ring" (?). „ (2) *nabalkutu*, "to cross over". „ (3) *enū*, "to make void, to humble". „ (4) *naḳū*, "to pour out (a libation), to offer (an offering)". „ (5) *šupēlu*, Piel-Shafel of [*pēlu*], "to conquer". , *Aššur*, the city.
9.		*ad*, *aṭ*, *at*; *gir*	, *paṭru*, "dagger". , *aḳrabu*, "scorpion". , *birḳu*, "lightning".
10.		*bul*, *pul*	

	Sign	Syllabic values	Ideograms
11.		*tar*; *kut*, *ḳud*, *ḳuṭ*, *ḳut*; *šil*; *ḫaṣ*, *ḫaz*	, (1) *nakāsu*, "to cut off". " (2) *parāsu*, "to decide". " (3) *sūḳu*, "street".
12.		*an*	, (1) *ilu*, "god"; also employed as determinative before the names of deities. " (2) *šamū*, plur. *šamê*, "heaven". , *anaku*, "lead". , *parzillu*, "iron". , *elū*, "high, situated above". , *atalū*, "eclipse". , *ṣêru*, "field, plain".
13.		see 46. 	
14.			, *Aššur*, the god. , *Aššur*, the city. , *Aššur*, Assyria.
15.		*ka*; sometimes employed for *ḳa*	, (1) *pū*, "mouth". " (2) *šinnu*, "tooth". " (3) *amātu*, "word, command". , (1) *ḳibū*, "to speak". " (2) *ḳibītu*, "command".

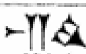
	Sign	Syllabic values	Ideograms
			( ), *suluppu*, "date". , *kiṣru*, "battalion".
16.			, *nadû*, "to recite a spell or incantation".
17.			, *imtu*, "breath, poison". , *kaššapu*, "sorcerer". , *kaššaptu*, "sorceress".
18.			, *taḫâzu*, "battle".
19.			, *lišânu*, "tongue, speech". ( ) , *Šumēr*, Southern Babylonia.
20.		*nag, nak, naḳ*	, *šatû*, "to drink".
21.			, *akâlu*, "to eat".
22.		*er*	, *alu*, "city", also employed as determinative before the names of cities.
23.		*ukkin*	, {*puḫru* / *unkennu*,} "totality, whole; full strength".

Sign		Syllabic values	Ideograms
24.			(, *paššuru*, "dish".
25.			, *šûtu*, the South-wind; see 229. .
26.			, (1) *zikaru*, "male". ,, (2) *ardu*, "slave". , *Ura*, the Plague-god. , *Ura-gal*, the god.
27.			, *arḫu*, "month"; also employed as determinative before the names of the months.
28.		*šaḫ, saḫ, šiḫ*	, *šaḫû*, "wild boar".
29.		*la*	
30.			, *uššu*, "foundation". , *ikkaru*, "gar-dener".
31.		*maḫ*	, *ṣîru*, "exalted". , the goddess Ištar.
32.		*tu*	, *erêbu*, "to enter". , *summatu*, "dove".

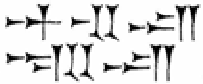
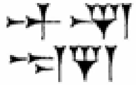
	Sign	Syllabic values	Ideograms
33.		*li*	, *burāšu*, "pine-tree".
34.		*bab*; *pap*; *kur*, *ḳur*	, (1) *nakāru*, "to be hostile". „ (2) *nakru*, "hostile"; as subs. "enemy", sometimes written with determ. . „ (3) *nakiru*, "enemy"; sometimes written with determ. . „ (4) *napḫar*, "total". „ (5) In proper names employed as ideogram for *aḫu*, "brother"; *naṣāru*, "to protect".
35.		see 45. 	
36.		*mu*	, (1) *šumu*, "name". „ (2) *zakāru*, "to name". „ (3) *zikru*, "name". „ (4) *-ia*, 1 pers. sing. Pron. suffix attached to nouns. „ (5) In proper names employed as ideogram for *nadānu*, "to give".

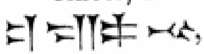
	Sign	Syllabic values	Ideograms
			, *šattu*, "year". , *musarû*, "inscription".
37.		*ḳa*	, *ḳa*, a measure.
38.		*kad, kaṭ, kat*	
39.		*gil, kil*	
40.		*kat, kad*	
41.		*ru; šub, šup*	, (1) *nadû*, "to cast". „ (2) *šumḳutu* (Inf. Shafel fr. *maḳâtu*), "conquest".
42.		*be; bat, baṭ, bad; bit; mit, miṭ, mid; til; ziz*	, (1) *mâtu*, "to die". „ (2) { *mîtu* / *pagru* } "corpse"; sometimes written with determ. . „ (3) *dâmu*, "blood". , *Bêl*, the god.
43.		*na*	, *narû*, "inscribed tablet of stone".
44.		*šir*	, *Lagaš*, the ancient Širpurla. , *Šamaš*, the Sun-god.

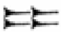
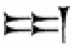
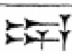
	Signs	Syllabic values	Ideograms
			[cuneiform], *parūtu*, "alabaster".
45.	[cuneiform], [cuneiform]	*kul, gul, ḳul*; *zir*	[cuneiform], *zēru*, "seed".
46.	[cuneiform], [cuneiform]	*li*	[cuneiform] { *laḳū*, *liḳū*, } "to take, receive". [cuneiform]([cuneiform]), *balāṭu*, "to live".
47.	[cuneiform]	*bar, par*; *maš, mas*	[cuneiform], *ašaridu*, "chief". ([cuneiform]) [cuneiform], *Ninib*, the god. [cuneiform], *Nergal*, the god. [cuneiform], *Idiḳlat, Diḳlat*, the Tigris.
48.	[cuneiform]	*nu*	[cuneiform], (1) { *lā* *ul* } "not". „ (2) *ṣalmu*, "image". [cuneiform], *amêl urḳi*, "gardener". [cuneiform], *Nu-dim-mud*, the god Ea.
49.	[cuneiform]		[cuneiform], *ṣibtu*, "revenue, interest". [cuneiform], *šuttu*, "dream".
50.	[cuneiform]	*kun, gun*	[cuneiform], *zibbatu*, "tail".
51.	[cuneiform], [cuneiform]	*ḫu*; *pag, pak*; *bag, bak*	[cuneiform], *iṣṣuru*, "bird"; also employed as determinative after the names of birds.

	Sign	Syllabic values	Ideograms
52.		*nam, sim*	, (1) *šîmtu*, "fate, destiny". " (2) {*paḫâtu* / *piḫâtu*} "district". , *paḫâtu*, "governor". , *sinuntu*, "swallow".
53.		*ig, ik, iḳ*	, *bašû*, "to be". , *daltu*, "door".
54.		*mud, muṭ, mut*	
55.		*rad, raṭ, rat*	
56.		*zi*	, *napištu*, "life". , (1) *imnu*, "right". " " (2) *kînu*, "true".
57.		*gi*	, *ḳanû*, "reed". , (1) *kânu*, "to stand". " " (2) *kînu*, "firm, true". , *dipâru*, "torch".
58.		*ri*; *dal, ṭal, tal*	

	Sign	Syllabic values	Ideograms
59.		*nun*; *zil*, *ṣil*	, *rubû*, "great; noble, prince"; in the latter sense sometimes with determinative . , *abkallu*, "spokesman, director". , *Eridu*, the city. , *Igigi*, the spirits of heaven.
60.		see 51. 	
61.		see 52. 	
62.		see 53. 	
63.		see 54. 	
64.		*kab*, *kap*	, *šumêlu*, "left".
65.		*ḫub*, *ḫup*	
66.		*kat*, *kad*, *gat*; *kum*, *ḳum*, *gum*	, *kitû*, "cloth".
67.		*tim*, *dim*	
68.		*mun*	, *ṭâbtu*, "kindness".
69.		*ag*, *ak*, *aḳ*	, (1) *epêšu*, "to make". " (2) *banû*, "to build".  *Nabû*, the god.
70.			, *taḫâzu*, "battle".

Sign		Syllabic values	Ideograms
71.		*en*	, (1) *bēlu*, "lord". " (2) *adi*, "up to". , { *maṣartu* / *maṣṣartu* } "watch". , *kuṣṣu*, "cold".  } *Sin*, the Moon-god.  } *Bēl*, the god.  } *Nippur*, the city. , *ḫazānu* (?), "governor".
72.		*dar*	
73.		*šur, sur*	
74.		*suḫ*	
75.			 } *Ištar*, the goddess.
76.		*sa*	
77.		*kar, kan*	
78.		*tik, tiḳ; gu*	, *kišādu*, "neck; bank". , *gugallu*, "director". , *Kūtū*, the city Cuthah.

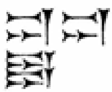
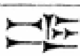
	Sign	Syllabic values	Ideograms
79.		*ṭur, dur, tur*	
80.			, *biltu*, "tribute; burden; talent".
81.			, *dišpu*, "honey".
82.		*gur, ḳur*	, (1) *târu*, "to turn, return". " (2) a measure.
83.		*si*	, *ḳarnu*, "horn". , [*ešêru*], "to be straight". , { *ištânu* / *iltânu* } the North-wind; see 229, . , *šigaru*, "bolt".
84.		*ṣar*	, (1) *burrumu*, "brightly coloured". " (2) *birmu*, "brightly coloured cloth".
85.		*šak, šaḳ; sag; riš, ris*	, *rêšu*, "head". , *ḳaḳḳadu*, "head". , *ašaridu*, "chief". , *šaḳû*, "high officer, ruler". , *sikkûru*, "bolt".

	Sign	Syllabic values	Ideograms
86.			, *elippu*, "ship".  *malaḫu*, "sailor".
87.		*dir*, *ṭir*, *tir*; *mal* (Babyl.)	
88.		*tab*, *tap*; *dap*; *ṭab*	
89.			, *arba'u*, *irbitti* (f.), "four". , *Arba'ilu*, the city Arbela.
90.		*tak*, *taḳ*, *tag*; *šum*	, *lapâtu*, "to overthrow".
91.		*ab*, *ap*; *eš*	
92.		*nab*, *nap*	
93.		*mul*,	, *kakkabu*, "star".
94.		*ug*, *uk*, *uḳ*	
95.		*az*, *as*, *aṣ*	
96.			, *erû*, "copper".
97.			, *bâbu*, "gate". , *abullu*, "city-gate". , *Bâbilu*, Babylon.

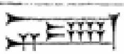
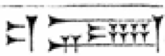
Sign		Syllabic values	Ideograms
98.			, { *Ninua* / *Ninā* } Nineveh.
99.		*um*	
100.		*dup*	, (1) *duppu*, "tablet". " (2) *tabāku*, "to pour out". , *dupšīmtu*, "tablet of destiny". , *dupšarru*, "scribe".
101.		*ta*	, { *ištu* / *ultu* } "from". , see 318. .
102.		*i*	, { *nā'idu* / *nādu* } "exalted". , { *askuppu* / *askuppatu* } "threshold".
103.		*kan*, *gan*	, employed as determinative after numbers. , *ḫegallu*, "abundance".
104.		see 181. 	
105.		*tur*	, (1) { *ṣaḫru* / *ṣiḫru* } "small". " (2) *māru*, "son". , { *aplu* / *māru* } "son".

	Sign	Syllabic values	Ideograms
			[cuneiform] [cuneiform], { *mārtu* / *bintu* } "daughter". ([cuneiform]) [cuneiform], *mārūtu*, "sonship".
106.	[cuneiform]	*ad*, *aṭ*, *at*	[cuneiform], *abu*, "father".
107.	[cuneiform]	*ṣi*	
108.	[cuneiform]	*ia*	
109.	[cuneiform]	*in*	
110.	[cuneiform]	*rab*, *rap*	
111.	[cuneiform]		[cuneiform], *šarru*, "king". [cuneiform] [cuneiform], the god Marduk.
112.	[cuneiform], [cuneiform]	*šar*, *sar*; *šir*; *ḫir*	[cuneiform], *šaṭāru*, "to write". [cuneiform] [cuneiform], *kirū*, "plantation, garden". [cuneiform] [cuneiform], *kutaṣṣuru* (Iftaal of *ḳaṣāru*)?, "to collect, to rally (intrans.)."
113.	[cuneiform]		[cuneiform], *dūru*, "wall". [cuneiform] ([cuneiform]), *mītu*, "dead".
114.	[cuneiform]		[cuneiform] [cuneiform] [cuneiform] [cuneiform] [cuneiform], Ubara-Tutu.
115.	[cuneiform], [cuneiform]	*se*	[cuneiform], *nadānu*, "to give". [cuneiform] [cuneiform], *šūmu*, "onion".

	Sign	Syllabic values	Ideograms
116.		*kas*; *raš*, *ras*	, *ḫarrānu*, "way". , *girru*, "campaign". , space of two hours; distance traversed in two hours.
117.		*gab*, *gap*; *ḳab*; *daḫ*, *duḫ*; *taḫ*, *tuḫ*	, *irtu*, "breast". , *māḫiru*, "rival".
118.			, (1) *ṣêru*, "field, plain". „ (2) *ṣîr*, "against".
119.		*daḫ*, *taḫ*	
120.		*am*	, *rîmu*, "wild ox". , *pîru*, "elephant".
121.			, *šîru*, "flesh"; sometimes employed as determinative before some parts of the body.
122.		*ne*; *ṭe*; *de*; *bil*, *pil*; *kum*, *ḳum*; *bi* (Babyl.)	, (1) *išātu*, "fire". „ (2) *eššu*, "new". , *Gibil*, the Fire-god.
123.		*bil*, *pil*	, *eššu*, "new".
124.		*zik*, *ziḳ*; *ṣip*	
125.			, *Uruk*, Erech.
126.		*ḳu*; *ḳum*	

	Sign	Syllabic values	Ideograms
127.		*gaz*, *gas*, *gaṣ*; *kas*	, *dāku*, "to slay".
128.		*ram*	, *rāmu*, "to love".
129.			see 98. .
130.		*ur*	, *sūnu*, "loins, thigh". , *išid šamē*, "the horizon".
131.			, *išdu*, "foundation".
132.		*il*	
133.		*du*; *gup*, *kup*, *ḳup*; *gub*, *kub*, *ḳub*; *kin*	, (1) *alāku*, "to go". „ (2) *nazāzu*, "to stand". „ (3) *kānu*, "to stand; Piel, *kunnu*, "to set". „ (4) *kīnu*, "true".  } *italluku* (Ifteal of *alāku*), "to go, walk, proceed".
134.		*tum*, *dum*; *ib* (Babyl.)	
135.			, (1) *imēru*, "ass". „ (2) *imēru*, a measure.  is also employed as determinative; *cf.* the following ideograms:— , *sisū*, "horse".

	Sign	Syllabic values	Ideograms
			 *parū*, "mule".  *gammalu*, "camel".
136.			, (1) *arkū*, "situated behind, future". „ (2) *arki*, "behind, after".
137.			, *karānu*, "wine".
138.		*uš*; *nit*	, (1) *zikaru*, "male". „ (2) *šuššu*, "sixty".
139.		*iš*; *mil*	 { *epiru*, *epru*, } "dust".
140.		*bi*; *kaš*, *gaš*; *kas*	, *šikaru*, "date-wine." , *kurunnu*, "sesame-wine."
141.		*šim*; *rik*, *riḳ*, *rig*	, *riḳḳu*, a sweet-smelling wood. , *burāšu*, "pine-tree".
142.		*kib*, *kip*; *ḳib*, *ḳip*	
143.		*tak*, *taḳ*; *dak*	, *abnu*, "stone"; also employed as determina-

Sign		Syllabic values	Ideograms
			tive before the names of stones.
144.		*kak*; *ḳak*; *da*	, (1) *banû*, "to build". " (2) *epêšu*, "to make". " (3) *kalû*, "all".
145.		*ni*; *zal*, *sal*, *ṣal*; *i*; *li*; *ili*	, *šamnu*, "oil". , plur. , *ilu*, "god". , *pêtû*, "opener (of a gate), porter."
146.		*ir*	
147.		*mal*	
148.			, (1) *rapâšu*, "to be broad". " (2) *rapšu*, "broad". " (3) *rupšu*, "breadth". " (4) *ummu*, "mother".
149.	, 		, (1) *kisallu*, "platform". " (2) *šamnu*, "oil".
150.			, *gušûru*, "beam".
151.			, *milku*, "counsel".
152.		*dak*, *daḳ*; *tak*; *par*	
153.		*pa*; *ḫat*, *ḫaṭ*	, *ḫaṭṭu*, "sceptre".

	Sign	Syllabic values	Ideograms
			, *iššakku*, "ruler". , (1) *Nabû*, the god. " " (2) *elât šamê*, "the zenith".
154.			, *parṣu*, "command, ordinance".
155.		*šab*, *šap*; *sap*	
156.			, *Nusku*, the god.
157.		*sib*, *sip*	, *rê'u*, "shepherd".
158.		*iz*, *is*, *iṣ*; *giš*	, (1) *iṣu*, "wood"; also employed as determinative before the names of trees, woods, and wooden objects. " (2) In proper names interchanging with , for *šutêšuru* "to direct", Ishtafal of [*ešêru*]. , (1) *kakku*, "weapon". " " (2) *tukultu*, "help", see . , *uṣurtu*, (1) "boundary, end". (2) "sculpture, relief".

Sign		Syllabic values	Ideograms
			[cuneiform], *ṣillu*, "shadow". [cuneiform], *sikkūru*, "bolt", see 85. [cuneiform] { *tuḳumtu* / *tuḳuntu* / *tuḳmatu* } "opposition, battle". [cuneiform] { (1) *Gibil*, the Fire-god. (2) *išātu*, "fire".
159.	[cuneiform]		[cuneiform], *alpu*, "ox".
160.	[cuneiform]	*al*	
161.	[cuneiform]	*ub, up; ar*	[cuneiform], *kibratu*, "quarter of heaven".
162.	[cuneiform]	*mar*	[cuneiform] ([cuneiform]), *māt aḫarrī*, the Western-land. [cuneiform], *aḫarrū*, the West-wind; see 229. [cuneiform].
163.	[cuneiform]	*e*	[cuneiform] ([cuneiform]), *Bābilu*, Babylon.
164.	[cuneiform]	*duk; lud, luṭ, lut*	[cuneiform], *karpatu*, "pot, vessel"; also employed as determinative before the names of vessels.
165.	[cuneiform]		[cuneiform], *inbu*, "fruit".

	Sign	Syllabic values	Ideograms
166.		*un*	, *nišu*, "people". , *zikrēti* (pl.), "women of the palace".
167.		*kid, kit*; *ḳid, ḳit*; *git*; *saḫ, siḫ*; *lil*	
168.		*rid, rit*; *šid, šit*; *lak, laḳ*; *mis, miṣ, miš*; *kil*	, *minûtu*, "number". , *šangû*, "priest". , *kunukku*, "seal". , *Marduk*, the god.
169.		*u*; *šam*	, (1) *rîtu*, "fodder". ,, (2) *ammatu*, an ell. ,, (3) *šammu*, "plant"; also employed as determinative before the names of plants".
170.		*ga*	, *šizbu*, "milk".
171.			, *našû*, "to raise".
172.		*laḫ, liḫ, luh*; *riḫ*	, *sukkallu*, "minister".
173.		*kal*; *rib*; *lab, lap*; *lib, lip*; *dan, ṭan, tan*	, (1) *dannu*, "mighty". ,, (2) *danniš*, "exceedingly". , *lamassu*, "sacred colossal bull". , *ušû*, a precious wood.

	Sign	Syllabic values	Ideograms
			, *idlu*, "man, lord".
174.			, *šêdu*, "sacred colossal bull". , *karāšu*, "camp".
175.		*bit, biṭ; pit; e*	, *bîtu*, "house; temple". , *šangû*, "priest". , *ekallu*, "palace". , *ekurru*, "temple". , *igaru*, "wall".
176.		*nir*	
177.		*gi*	, *târu*, "to turn, return".
178.		*ra*	
179.			, *amēlu*, "man"; also employed as determinative before the names of tribes and professions. , *amēlu*, "man".
180.		*šiš, šis; sis, siš*	, (1) *aḫu*, "brother". „ (2) *naṣāru*, "to protect". , { *Nannaru* / *Sin* } the Moon-god. , *Uru*, the city Ur.

	Sign	Syllabic values	Ideograms
181.		*zak, zaḳ*	, (1) *imnu*, "right". " (2) *pāṭu*, "boundary, limit; all".
182.		see 112. 	
183.		see 115. 	
184.		*kar; gar*	
185.		*id, iṭ, it*	, *idu*, "hand; side". , *našru*, "eagle". , *li'ū*, "strong".
186.		*lil*	
187.			, *ḳablu*, "midst; battle".
188.		*da, ṭa*	, *dārū*, "lasting, everlasting". , *dannu*, "mighty".
189.		*aš*	
190.		*ma*	, *mātu*, "land". , *adanniš*, "exceedingly". , *manū*, "maneh".
191.		*gal, ḳal*	, *rabū*, "great". , *ušumgallu*, "monster-viper". , *rab-ḳiṣir*, "captain". , an officer.

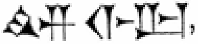
	Sign	Syllabic values	Ideograms
			, conductor of musicians. . *rab-ĉirê-li*, "chief". , *rab-âsû*, "chief-astrologer".
192.		*bar*	 *parakku*, "shrine".
193.		*biš, piš; kir, gir*	
194.		*mir*	, (1) *agû*, "crown". „ (2) *izzu*, "angry, terrible".
195.			, *nâgiru*, "leader, commander".
196.		*bur, pur*	
197.			, *i. e.* , see 133. .
198.			, *bêltu*, "lady".
199.		*dub, tup*	
200.		*ša*	
201.		*šu; kat; ḳat*	, *ḳâtu*, "hand". , *ubânu*, "finger". , *Bâbilu*, Babylon. , see 285. .

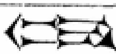
	Sign	Syllabic values	Ideograms
			, *šud-šaḳū*, "officer".
202.		*lul*; *lib*, *lip*; *lup*; *paḫ*; *nar*	, *zammeru*, "male musician". , *zammertu*, "female musician".
203.			, *damāḳu*, "to be favourable". , *gišimmaru*, "date-palm".
204.			, *ṣalmu*, "image".
205.			, *Akkadū*, Akkad. , *Urarṭu*, Armenia.
206.		*gam*, *ḳam*; *gur*	
207.		*kur*; *mat*, *mad*; *šad*, *šaṭ*, *šat*; *lat*; *nat*, *nad*; *kin*	, (1) *mātu*, "land, country"; also employed as determinative before names of countries. ,, (2) *šadū*, "mountain"; also employed as determinative before names of mountains. ,, (3) *kašādu*, "to conquer". ,, (4) *napāḫu*, "to shine forth, to rise (of the sun)".

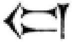
	Sign	Syllabic values	Ideograms
			, *šadû*, the East-wind; see 229.
208.		*še*	, *šeu*, "grain". (), *magâru*, "to render obedience to, to gratify, to be propitious". , *šamaššammu*, "sesame-seed".
209.		*bu, pu; sir; gîl, ḳil*	(), *arku*, "long".
210.		*uz, us, uṣ*	
211.		*šud, šut; sir*	, *rûḳu*, "distant".
212.		*muš; ṣir*	, *ṣiru*, "serpent". , *ṣirruššû*, "colossal serpent, dragon".
213.		*tir*	() , *kištu*, "wood, forest".
214.		*te*	, (1) *temenu*, "foundation-stone". " (2) { *ṭaḫû* / *ṭeḫû* } "to be near". , *gallû*, "devil".
215.		*kar*	, (1) *kâru*, "wall, stronghold". " (2) *eṭêru*, "to protect, spare".

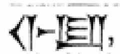
Sign		Syllabic values	Ideograms
216.		*liš, lis*	
217.			, sign sometimes employed for marking the division of words.
218.		*ud, uṭ, ut; u; tu; tam; bir; par, pir; laḫ, liḫ; ḫiš, ḫis* ?	, (1) *ûmu*, "day". " (2) *ûmu*, "storm". " (3) *šamšu*, "sun"; generally written with determ. . " (4) *ṣîtu*, "exit, that which comes forth". " (5) *piṣû*, "white". , *Šamaš*, the Sun-god. , *aṣû*, "to go forth". , *ṣît šamši*, "sun-rise". , *erêb šamši*, "sun-set". , *siparru*, "copper". , *Larsam*, the city. , *Sippar*, the city. , *Purâtu*, the Euphrates; properly the short ca-

	Sign	Syllabic values	Ideograms
			nal between Sippar and the Euphrates. , *urru*, "light".
219.		*pi*; *ma*, *me*	, *uznu*, "ear".
220.		*lib*	, *libbu*, "heart". , *liplipi*, "descendant". () , *Aššur*, the city.
221.		*uḫ*	, { *rû'tu* / *rûtu* } "breath".
222.		*ṣab*, *ṣap*; *zab*; *bir*, *pir*; *laḫ*, *liḫ*	() , *ṣâbu*, "warrior". (), *ummânu*, "host". , *niraru*, "helper".
223.			, *pir'u*, "offspring, descendant".
224.		*zib*, *zip*; *ṣip*	
225.		*ḫi*, *ṭi*; *šar*	, *kiššatu*, "host, the world". (), *ṭâbu*, "good". , *Aššur*, the god. , *Aššur*, Assyria. , *Eridu*, the city.
226.		'	is the sign for marking the breathing.

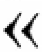
	Sign	Syllabic values	Ideograms
227.		*aḫ, iḫ, uḫ*	
228.		*kam*; *ḫam*	 is employed as determinative after numbers.
229.		*im*	, *šâru*, "wind". , *šûtu*, the South-wind. , { *ištânu* / *iltânu* } the North-wind. , *aḫarrû*, the West-wind. , *šadû*, the East-wind. , *imḫullu*, "evil wind". , *Rammânu*, the god Rammân. , { *irpitu* / *urpatu* } "clouds". , { *nâ'idu* / *nâdu* } "exalted".
230.		*bir, pir*	, *sapâḫu*, "to bring to naught".

	Sign	Syllabic values	Ideograms
231.		*ḫar, ḫir, ḫur; mur; kin*	
232.		*ḫuš; ruš*	
233.		*ṣun*	, (1) { *ma'ādu* / *mādu* } "many". ,, (2) employed as a sign for the plural.
234.		*u*	, *Rammānu*, the god Rammān.
235.		*muḫ*	, *eli*, "over, upon".
236.			, *Nergal*, the god.
237.			, (1) *Ištar*, the goddess. ,, ,, (2) *ištar*, "goddess".
238.		*lid, liṭ, lit; rim*	
239.		*kir*	
240.		*kiš, kis; ḳiš*	, *kiššatu*, "host, the world".
241.		*mi*	, (1) *mūšu*, "night". ,, (2) *ṣalmu*, "dark".
242.		*gul, kul, ḳul; sun*	
243.			, *iršu*, "couch".

	Sign	Syllabic values	Ideograms
244.		*nim, num*	 *Elamtu*, Elam.
245.		*tum*	
246.		*lam; lim* (?)	
247.		*zur, ṣur*	, *Marduk*, the god.
248.			, *niḳû*, "offering".
249.		*ban, pan*	, *ḳaštu*, "bow".
250.		*kim, gim; dim*	, *kîma*, "like, as".
251.		*ul*	
252.			, *šêpu*, "foot". , { *šakkanakku* / *šakkanaku* } "governor". , "bones". , *ṣêru*, "field, plain". , *Nergal*, the god.
253.			, *kabtu*, "heavy".
254.		*gig; kik*	, *marṣu*, "sick".
255.		*ši; lim*	, (1) *înu*, "eye". " (2) *pânu*, "face". " (3) *maḫru*, "front". " (4) *amâru*, "to see". , *amâru*, "to see".

	Sign	Syllabic values	Ideograms
			, *abiktu*, "defeat". , (1) *Ninib*, the god. " " " (2) *Nergal*, the god.
256.		*ar*	
257.			, (1) *tukultu*, "help". " (2) *ittu*, "sign, portent".
258.			, (1) *damāḳu*, "to be favourable". " (2) *damḳu*, "favourable". " (3) {*dumḳu* / *dunḳu*} "favour, good fortune". , *damiḳtu*, "mercy, favour".
259.		*u* (late Babylonian)	, *u*, "and". , *ašûḫu*, a tree.
260.		*ḫul*	, *limnu*, "evil, wicked". , *limuttu*, "evil, misfortune".
261.		*di*, *ṭi*	, (1) *šalāmu*, "to be complete".

	Sign	Syllabic values	Ideograms
			, (2) *šulmu*, "prosperity, greeting". , *daianu*, "judge". , *sattukku*, "regular offering". , *šanānu*, "to equal, to rival". , *Šulmānu*, the god Šulmān.
262.		*tul*, *til*	, *tilu*, "mound".
263.		*ki*	, (1) *irṣitu*, "earth". „ (2) *ašru*, "place"; also employed as determinative after names of places. „ (3) *itti*, "with". , *dannatu*, "distress". , (1) *šaplu*, "under part". „ „ (2) *šaplu*, "low, lower".  (or ) , *Šumēr*, Southern Babylonia. , *šubtu*, "dwelling". , *šukultu* (?), "weight".

No.	Sign	Syllabic values	Ideograms
264.			, sign of repetition, "*ditto*".
265.		*din, tin*	, *balāṭu*, "to live". , *Bābilu*, Babylon.
266.		see 323. 	
267.		*dun; šul, sul*	
268.			, *ellu*, "bright". , *ḫurāṣu*, "gold". , (1) *kaspu*, "silver". „ „ (2) *ṣarpu*, "silver".
269.		*pad, paṭ, pat; šuk, šuḳ*	, *kurummatu*, "food". , *nindabū*, "offering".
270.			, *imnu*, "right". , (1) *Ištar*, the goddess. „ „ (2) *ištar*, "goddess".
271.		*man, niš*	, (1) *šarru*, "king". „ (2) *Šamaš*, the sun.
272.		*eš; sin*	, *Sin*, the moon; the Moon-god. , *purussū*, "decision".

	Sign	Syllabic values	Ideograms
273.			, *Bēl*, the god.
274.		*diš*, *tiš*; *tis*, *ṭis*; *ana*	, (1) *ana*, "to". ,, (2) Determinative before male proper names. ,, (3) *ištēn*, "one"; with phonetic compl.  frequently written . ,, (4) *enuma*, "when".
275.		*lal*; *la*	, (1) *šaḳālu*, "to weigh". ,, (2) *ṣimittu*, "yoke"; sometimes written with determ. . ,, (3) *kasū* (?), "to bind".
276.		*kil*, *ḳil*, *gil*; *rim*, *rin*; *ḫab*, *ḫap*; *kir*	
277.			for , see 318. .
278.			, *narkabtu*, "chariot".
279.			, *iddū*, "bitumen". , *kupru*, "bitumen".
280.		*zar*, *ṣar*	
281.		*u*	, *ṣēnu*, "sheep".
282.		*pu*; *ṭul*	, *būru*, "spring, well".

	Sign	Syllabic values	Ideograms
283.		*bul, pul*	
284.		*zuk, zuḳ; suk*	
285.			, (1) *puḫḫuru* (Piel of *paḫāru*), "to collect; to strengthen". „ (2) *napḫaru*, "whole, total". , *napḫaru*, "total".
286.			, *pulānu* (?), "so and so".
287.		*me; šib, šip; sip*	 is sometimes used in place of  as a sign for the plural. , *simtu*, "ornament".
288.		*meš, miš*	, sign for the plural.
289.		*ib, ip*	
290.		*ku; dur; tuš*	, (1) *tukultu*, "help". „ (2) *ṣubātu*, "garment"; also employed as determinative before names of stuffs and garments". „ (3) *ašābu*, "to dwell". , *ulinnu*, a garment.

	Sign	Syllabic values	Ideograms
			, *urkarinnu*, a precious wood. , *miṭṭu*, "club(?)".
291.		*lu*; *dib*, *ṭib*, *tib*	, (1) *ṣabātu*, "to take". " (2) *ṣēnu*, "sheep"; also employed as determinative before names for sheep. , *immeru*, "lamb, sheep".
292.		*ḳi*; *ḳin*, *kin*	, (1) *šipru*, "letter, message". " (2) *mu'uru*, "to send, to rule" (Piel of *māru*, "to send").
293.		*šik*	, (1) *šipātu*, "wool"; also employed as determinative before names of wools and woolen stuffs. " (2) *šārtu*, "hair".
294.			, *erinu*, "cedar".
295.		*šu*	, (1) *kiššatu*, "host, the world".

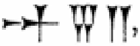
Sign		Syllabic values	Ideograms
			, (2) *šu*, or *šanītu*, "times". , *Marduk*, the god.
296.			, *šiptu*, "incantation".
297.			see 261.
298.			see 135.
299.			, *šarāpu*, "to burn".
300.			, *nīru*, "yoke".
301.			, *ḫidûtu*, "joy".
302.		*šal*, *sal*; *rag*, *rak*; *mim*	*sinniš*, *sinništu* "female, wife"; also employed as determinative before female proper names. , *nukurtu*, "hostility". , see 258. , *limuttu*, "evil". , *mimma*, "anything".
303.		*ṣu*; *rik*	
304.		*nin*	, *bêltu*, "lady". , *Bêlit*, the goddess. , *Allatu*, the goddess of the Lower World.
305.		*dam*, *ṭam*	, *aššatu*, "wife".

Sign		Syllabic values	Ideograms
306.		*gu*	, *kussû*, "throne". , *guzalû*, "messenger, minister". , *Ba'u*, the goddess.
307.			, { *naggaru* / *nangaru* } a tradesman, "carpenter (?)".
308.		*âmat* (in the name *Ti-âmat*)	, *amtu*, "maid".
309.		*nik*, *niḳ*	
310.		*el*	
311.		*lum*; *ḫum*; *kus*	
312.			, (1) *libittu*, "brick". " (2) *lipittu*, "enclosure".
313.			, (1) *ešû*, "to disturb, to confuse". " (2) *dalâḫu*, "to disorder"; *e. g.* *šâru dâliḫu*, "whirlwind".
314.			 is frequently used as a sign for the plural of things that occur regularly in pairs.

	Sign	Syllabic values	Ideograms
315.		*tuk, tuḳ*	, (1) *išû*, "to have, to be". „ (2) in proper names employed for *šubšû* "to cause to be, to create", Shafel of *bašû* "to be".
316.		*ur*; *lik, liḳ*; *taš, tas*; *daš, das*; *tiš, tiz, tiṣ*	, *nêšu*, "lion". , *barbaru*, "leopard" or "jackal". , { *ḳardu* / *ḳarradu* } "strong, valiant". , *kalbu*, "dog, hound". , *šidimmu* (?), "raging hound".
317.			, *šumêlu*, "left".
318.		*a*	, (1) *mû*, "water". „ (2) *aplu*, "son". „ (3) *mâru*, "son". , *zanânu*, "to rain".   | determinatives after numbers and measures.  { *tiâmatu* / *tâmtu* / *tâmdu* } "sea".

	Sign	Syllabic values	Ideograms
			[cuneiform], *mīlu*, "flood". [cuneiform], *ugāru*, "land, region". [cuneiform], *eḳlu*, "field, estate". [cuneiform], (1) *bakū*, "to weep". " " (2) *bikītu*, "weeping, tears". [cuneiform] *nāru*, "river"; also employed as determinative before names of rivers. [cuneiform], *Purātu*, Euphrates. [cuneiform], see 279. [cuneiform]. [cuneiform], see 279. [cuneiform]. ([cuneiform]) [cuneiform], *āsū*, "seer, physician". [cuneiform], *nāḳ-mê*, "irrigator". [cuneiform], *mār-šipri*, "messenger".
319.	[cuneiform]	*ai*	[cuneiform], *Ai*, a goddess, the spouse of Šamaš the Sungod.
320.	[cuneiform]	*za, ṣa*	[cuneiform], *uknū*, "*lapis lazuli*".

Sign		Syllabic values	Ideograms
			, *sipru*, "*lapis lazuli*".
321.		*ḫa*	, *nûnu*, "fish"; also employed as determinative after names of fish. , *ḫalâḳu*, "to be destroyed".
322.		*gug*	
323.		*šik, šiḳ; sik; zik; pik, piḳ*	
324.			, *ḫammamu*, "quarter of heaven".
325.		*ṭu*	, *šiḳlu*, "shekel".
326.			, *šarru*, "king".
327.		*ša, gar*	, (1) *šakânu*, "to set". „ (2) *šiknu*, "image; construction". „ (3) *akâlu*, "food". , *makkûru*, "property, possessions". , *kudurru*, "service, vassalage".  } *bušû*, "property, possessions".

	Sign	Syllabic values	Ideograms
			, *mešrū*, "wealth, possessions". , *šaknu*, "governor". , *ḫaṭṭu*, "sceptre".
328.		*ia*	, *Igigi*, the spirits of heaven.
329.		*aš*	

List of Numerals.

1\.  *ištēn*, fem. *ištēnit*, "one"; *edu*, fem. *iltu*, "one"; *maḫrū*, fem. *maḫrītu*, "first".

2\.  *šinā*, fem. *šittā*, "two"; *šanū*, fem. *šanūtu*, "second".

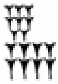
3\.  [*šalašu*], fem. *šalaštu*, *šalaltu*, *šelaltu*, "three"; *šalšu*, fem. *šaluštu*, "third".

4\.  *arba'u*, *irba'*, fem. *irbitti*, *irbitta*, "four"; *ribū*, "fourth".

5\.  [*ḫamšu*], fem. *ḫamiltu*, "five"; *ḫanšu*, *ḫaššu*, "fifth".

6\.  [*siššu*], fem. *siššit*, "six"; *siššu*, "sixth".

7\.  *siba*, *sibi*, fem. *sibittu*, "seven"; *sibū*, "seventh".

8\.  [*samānu*], "eight"; *samnu*, *samānū*, "eighth".

9\.  [*tišu*], fem. *tišit*, "nine"; *tišū*, "ninth".

10. [*ešru*], fem. *ešertu* (constr. st. *ešerit*), "ten"; *ešru*, "tenth".

11. [*ištên ešru*], fem. *ištên ešrit*, "eleven".

12.	"twelve".	13.	"thirteen".
14.	"fourteen".	15.	"fifteen".
16.	"sixteen".	17.	"seventeen".
18.	"eighteen".	19.	"nineteen".
20.	*ešrā*, "twenty".	30.	*šalāšā*, *šelāšā*, "thirty".
40.	*arbā*, *irba'ā*, *irbā*, "forty".	50.	*ḫanšā*, "fifty".
60.	*šuššu*, "sixty".	70.	"seventy".
80.	"eighty".	90.	"ninety".
100.	"hundred".	200.	"two hundred".
1000.	"thousand".	2000.	"two thousand".

FRACTIONS: , *mišlu*, "half"; , *šuššānu*, *šuššāntu*, "third"; , *šinipu*, "two thirds"; , *parap*, "five sixths".

LIST OF DETERMINATIVES.

,	determinative before names of deities.[1]
,	„ „ male proper names.
,	„ „ female proper names.
,	„ „ (1) names of countries. (2) names of mountains.
,	„ „ names of tribes and professions.
,	„ „ names of cities.
,	„ „ names of rivers.

1. For examples illustrating the use of the determinatives, see above, pp. XXXIX ff.

, determinative before names of trees, woods, and wooden objects.

, " " names of plants.

, " " names of stones.

, " " names of stuffs and garments.

, " " names of wools and woolen stuffs.

, " " names of vessels.

, " " names of some of the larger animals.

, " " words for sheep.

, " " words for some parts of the body.

, " " names of the months.

, " " names of stars and planets.

, " after names of places.

, " " names of birds.

, " " names of fish.

 } determinatives after numbers.

 } determinatives after numbers, and measures.

, signs for the plural.

List of Ideograms for the Months.

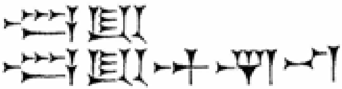
I.  } *Nisannu*, Nisan.

II.  } *Airu*, Iyyar.

III.  *Simānu*, Sivan.

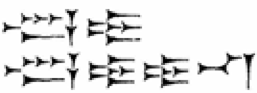
IV.  *Du'ūzu*, *Dūzu*, Tammuz.

V.  *Abu*, Ab.

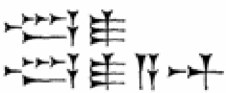
VI.  *Ululu*, Elul.

VII.  *Tišrītu*, Tisri.

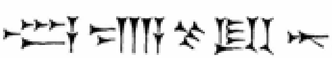
VIII.  *Araḫsamna*, Marcheswan.

IX.  *Kislimu*, Kislev.

X.  *Ṭebētu*, Tebet.

XI.  *Šabāṭu*, Sebat.

XII.  *Addaru*, Adar.

XIII. , *arḫu maḫru ša Addari* (also termed *arḫu magrū ša Addari*, and *Addaru arkū*), the second Adar or intercalary month.

LIST OF IDEOGRAMS FOR THE PRINCIPAL DEITIES.

Anu, the god of heaven, usually written [cuneiform] *ilu A-num.*[1]

Bêl, the god of the earth and of mankind, [cuneiform] (frequently written [cuneiform]); [cuneiform].

Ea, the god of the abyss and of hidden wisdom, written [cuneiform], *ilu E-a.* Another name of Ea is [cuneiform], *ilu Nu-dim-mud.*

Sin, the Moon-god, [cuneiform] (frequently written [cuneiform]); [cuneiform]. Another name of Sin is *Nannaru*, [cuneiform].

Šamaš, the Sun-god, [cuneiform].

Rammānu, the Storm-god, [cuneiform]; ([cuneiform]) [cuneiform].

Marduk, Merodach, the god of Babylon, [cuneiform]; [cuneiform]; [cuneiform].

Nabû, Nebo, the god of Borsippa, [cuneiform] (frequently written [cuneiform]); [cuneiform].

Ninib, a god of solar character, [cuneiform], *ilu Nin-ib*; ([cuneiform]) [cuneiform]. Another name of Ninib is *Ulgallu*, [cuneiform] (or [cuneiform]) [cuneiform].

Nergal, the god of battle, [cuneiform].

Gibil, the Fire-god, [cuneiform], [cuneiform].

Nusku, a form of the Fire-god, [cuneiform].

Ura, the Plague-god, [cuneiform].

Aššur, the national god of Assyria, ([cuneiform]) [cuneiform]; [cuneiform].

Ištar, the goddess (1) of love, (2) of battle, [cuneiform] (frequently written [cuneiform]), [cuneiform], [cuneiform].

Bêlit, the spouse of Bêl, [cuneiform].

1. A few names that are written phonetically are here included.

Damkina, the spouse of Ea, written , *ilu Dam-ki-na.*

Ai, the spouse of Šamaš, written , *ilu Ai.*

Ba'u, the spouse of Ninib, .

Allatu, the goddess of the Under-world, .

Igigi, the spirits of heaven, , .

Annunaki, the spirits of earth, written , *ilu A-nun-na-ki.*

List of Ideograms for the principal Countries, Cities and Rivers.

Akkadû, Northern Babylonia, .

Arba'ilu, Arbela, ( ), .

Aššur, Assyria, ( ), ( ) ( ), .

Aššur, the city Aššur, , , , ( ) .

Elamtu, Elam, ( ) .

Eridu, Eridu, , .

Idiklat / *Diklat* } the Tigris, , .

Uru, Ur, .

Uruk, Erech, .

Urarṭu, Armenia, .

Bâbilu, Babylon, ( ) ( ), ( ), , ( ).

Diklat see *Idiklat.*

Kûtû, Cuthah, .

Lagaš, the ancient Širpurla, .

Larsam, Larsam, .

Ninua, *Ninâ*, } Nineveh, .

Nippur, Nippur, .

Sippar, Sippar, .

Purātu, Euphrates, .

Šumer, Southern Babylonia,  (or ) , () .

TEXTS

WITH INTERLINEAR TRANSLITERATION AND TRANSLATION

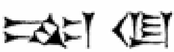
NAMES AND TITLES OF EARLY BABYLONIAN AND ASSYRIAN KINGS.

I. Sargon of Agade, about 3800 B. C.



Šar - ga - ni - šar - ali šar A - ga-

Šargani - šar-ali, king of Aga-



de *KI*

de.

II. Narām-Sin, about 3750 B. C.



Na - ra - am - ilu Sin šar ki - ib - ra-

Narām - Sin, king of the four



tim ar - ba - im

quarters.

III. Ḫammurabi, king of Babylon, about 2200 B. C.



Ḫa - am - mu - ra - bi šarru dannu šar

Ḫammurabi, the mighty king, king



Bābili *KI*

of Babylon.

IV. Šamši-Rammān, of Assyria, about 1820 B. C.



^{m} *Šam - ši -* ^{ilu} *Rammān* *iššakku* *Aššur* *mār*

Šamši-Rammān, ruler of Aššur, son



Iš - me - ^{ilu} *Da - gan* *iššakku* ^{ilu} *A - šur*

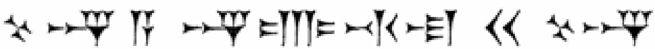
of Išme-Dagan, ruler of Aššur.

V. Pudi-ilu, king of Assyria, about 1350 B. C.



^{m} *Pu - di - ilu* *šar* ^{mātu} *Aššur* *apil* ^{ilu} *Bēl - nirari* *šar*

Pudi-ilu, king of Assyria, son of Bēl-nirari, king



^{mātu} *Aššur* *apil* *Aššur-uballiṭ* *šar* ^{mātu} *Aššur*

of Assyria, son of Aššur-uballiṭ, king of Assyria.

VI. Rammān-nirari I, king of Assyria, about 1325 B. C.



^{m} *Rammān-nirari* *šar* ^{mātu} *Aššur* *apil* *Pu - di - ilu* *šar*

Rammān-nirari, king of Assyria, son of Pudi-ilu, king



^{mātu} *Aššur*

of Assyria.

VII. Shalmaneser I, king of Assyria, about 1300 B. C.



^{m} ^{ilu} *Šulmānu-ašaridu* *šar* *kiššati* *apil* *Rammān-nirari*

Shalmaneser, king of the world, son of Rammān-nirari,



šar *kiššati*

king of the world.

VIII. Merodach-Baladan I, king of Babylonia, about 1200 B. C.



ilu Marduk - apil - iddina(na) šar kiššati šar
Merodach-Baladan, king of the world, king



Šumēri KI Akkadī mār Me - li - ši -
of Sumer (and) Akkad, son of Meli - ši -



ḫu šar Bābili KI līplīpi
ḫu, king of Babylon, descendant



Ku - ri - gal - zu šarri la ša - na - an
of Kurigalzu, a king without equal.

IX. Nebuchadnezzar I, king of Babylonia, about 1150 B. C.



ilu Nabū-ku-dur - ri - uṣur rubū na - a - du na-
Nebuchadnezzar, the prince, exalted (and)



as - ḳu ṣi - it Bābili KI e-til
magnificent, offspring of Babylon, the lord



šarrāni pl iššakku ḳar-du šakkanakku
of kings, the courageous ruler, governor



alu Eridu ilu Šamas māti-šu
of Eridu, the sun of his land.

X. Tiglath-Pileser I, king of Assyria, about 1100 B. C.



m Tukulti(ti) - apil - E - šar - ra šar mātu Aššur apil
Tiglath-Pileser, king of Assyria, son



m Aššur - reš - i - ši šar matu Aššur apil m Mu - tak-

of Aššur-reš-iši king of Assyria, son of Mutak-



kil - ilu Nusku šar matu Aššur

kil - Nusku, king of Assyria.

INSCRIPTION FROM A CYLINDER OF ḪAMMURABI, KING OF BABYLON, ABOUT 2200 B. C.

[Brit. Mus., No. 12215.]

Col. I, 1. 

Ḫa - am - mu - ra - bi šarru dannu šar

Ḫammurabi, the mighty king, king



Bābili KI *šar ki - ib - ra - tim*

of Babylon, king of the four

5. 

ar - ba - im ba-ni ma-tim šarru ša

quarters, the founder of the land, the king whose



ip - ša - tu - šu a - na ši - ir *ilu* *Šamaš u*

deeds unto the heart[1] of Šamaš and

 10. 

ilu *Marduk ṭa - ba a - na - ku dūru ša*

Marduk are well-pleasing, am I. The wall of



Sippar KI *in e - pi - ri ki-ma sa-*

Sippar with earth like a

1. Literally "flesh".



tu - im[1] *ra - bi - im ri - ši - šu lu - u-*

great mountain its summit I



ul - li ap - pa - ra ʾ - am lu - uš - ta - aš - ḫi-

raised. With a swamp I surrounded



ir - šu[2] *nâru* . . . . *a - na Sippar* *KI*

it. The canal . . . . . to Sippar



lu - aḫ - ri - a - am - ma[3] *kar šu - ul - mi - im*

I dug out and a wall of safety

Col. II, 1.



lu - u - um - mi - su[4] *Ḫa - am - mu - ra-*

I erected for it. Ḫammura-



bi ba - ni ma - tim šarru ša ip - ša - tu - šu

bi, the founder of the land, the king whose deeds



a - na ši - ir *ilu* *Šamaš u* *ilu* *Marduk ṭa-*

unto the heart of Šamaš and Marduk are well-



ba a - na - ku Sippar *KI* *u Bābi-*

pleasing, am I. Sippar and Baby-

1. *sa-tu-im* = *šadîm*, i. e. *šadî* with the mimation.
2. III 2, fr. *saḫāru*.
3. I 1, fr. *ḫaru*.
4. *lu-u-um-mi-su* = *lummid-su* II 1, fr. *emēdu*.



li [KI] *šu - ba - at ne - iḫ - tim a - na*

lon in a peaceful habitation



dārā-a-tim lu - u - še - ši - ib Ḫa - am - mu-

continuously I caused to dwell. Ḫammu-



ra - bi mi - gi - ir *ilu* *Šamaš na - ra - am*

rabi, the darling of Šamaš the beloved



ilu *Marduk a - na - ku ša iš - tu u - um ṣi-*

of Marduk am I. That which from days of



a - tim šarru in šarri - šu la ib-

old no king for his king had



ni - u a - na *ilu* *Šamaš be - ili - ia ra - bi - iš*

built, for Šamaš my lord gloriously



lu - e - pu - uš - šu - um

have I accomplished.

THE MEMORIAL TABLET OF RAMMĀN-NIRARI I, KING OF ASSYRIA, ABOUT 1325 B. C.

[Brit. Mus., No. 12111.]

1. 

m ilu Rammān-nirari rubū el - lu si - mat ili

Rammān-nirari, the illustrious prince, adorned by god,

2. 

*e - ti - el - lu ša - ka - an - ki ilāni*pl

the ruler, the viceroy of the gods,

3. 

mu - ki - in ma - ḫa - zi ni - ir dap - nu - ti

the founder of cities, the destroyer of the

4. 

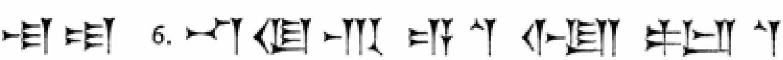
um - ma - an Kaš - ši - i Ḳu - ti - i Lu - lu-

mighty hosts of the Kaššī, the Ḳutī, the Lulu-



me - i 5. *u Šu - ba - ri - i mu - ḫi - ip kul-*

mī, and the Šubarī, annihilator of



la - at 6. *na - ki - ri e - liš u šap - liš*

all foes above and below,[1]

1. That is, around the Upper and the Lower Sea, *i. e.*, Lake Van and Lake Urumiyah.



da - iš 7. *mātāti - šu - nu iš - tu Lu - up - di*

trampling down their lands from Lupdu



u *[mātu]* *Ra - pi - ḳu* 8. *a - di E - lu - ḫa - at*

and Rapiḳu up to Eluḫat,



ṣa - bi - it ki - šat ni - ši 9. *mu - ra - piš*

{who has taken possession of} hosts of men, who has enlarged



me - iṣ - ri u ku - du - ri 10. *šarru ša napḫar*

boundary and frontier, the king for whom all



ma - al - ki u rubē [pl] 11. *[ilu] A - nu [ilu] Aššur*

rulers and princes Anu, Aššur,



[ilu] Šamaš [ilu] Rammān 12. *u [ilu] Ištar a - na še-*

Šamaš, Rammān and Ištar at his



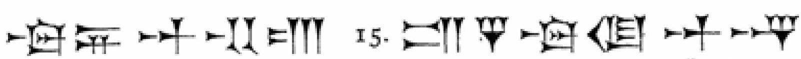
pi - šu u - še - ik - ni - šu 13. *ša - an - gu - u*

feet have forced into submission, the exalted



ṣi - ru ša [ilu] Bēl 14. *mār Pu - di - ilu ša-*

priest of Bēl, the son of Pudi-ilu, go-



ak - ni [ilu] Bēl 15. *iš - ša - ak - ki [ilu] Aššur*

vernor of Bēl, ruler of Aššur,

ka - ši - id 16. *mâtu Tu - ru - ki - i u*
the conqueror of Turukī and

mâtu Ni - gim - ṭi 17. *a - di pa - aṭ gim - ri - šu*
Nigimṭi to its entire extent,

gi - me - ir 18. *ma - al - ki šadī(i) u ḫur-*
all of (its) rulers, (its) mountains and high-

ša - ni 19. *pa - aṭ Ḳu - ti - i ra - pal - ti*
lands, the boundary of the wide-spreading Kutī,

20. *gu - nu Aḫ - la - me - i u Su - ti - i*
the district (?) of the Aḫlamī and Sutī,

21. *Ia - u - ri u ma - ta - ti - šu - nu*
the Iauri and their lands,

22. *mu - ra - piš me - iṣ - ri u ku - du - ri*
who enlarged boundary and frontier,

23. *mār mâri ša ilu Bēl - nirari* 24. *šangū ilu*
grandson of Bēl-nirari, priest of

Aššur-ma ša um - ma - an Kaš - ši - i 25. *i - na - ru - ma*
Aššur, who the hosts of the Kaššī destroyed

u na - ga - ab za - e - ri - šu 26. *ḳa - su*[1]
and the whole of his enemies his hand

ik - šu - du mu - ra - piš me - iṣ - ri 27. *u*
conquered, who enlarged boundary and

ku - du - ri li - ip - li - pi 28. *ša ilu Aššur-*
frontier, the great-grandson of Aššur-

uballiṭ šarri dan - ni 29. *ša ša - an - gu - su*[2]
uballiṭ, the mighty king, whose priesthood

i - na e - kur - ra - tim 30. *šu - tu - rat u*
in the temples was glorious and

šu - lum šarru - ti - šu 31. *a - na ru - ḳa - ti ki - ma*
whose royal prosperity unto distant (lands) like

šadī(i) ku - nu 32. *mu - si - pi - iḫ el - la-*
a mountain was established, who broke up the

at 33. *mâtu Šu - ba - ri - i ra - pal - ti* 34. *mu-*
forces of the wide-spreading Šubarī, who

ra - piš me - iṣ - ri u ku - du - ri 35. *e - nu - ma*
enlarged boundary and frontier. When

1. *ḳa-su* = *ḳāt-su.* — 2. *ša-an-gu-su* = *šangūt-su.*

ṣir - la - la ša bît ilu Aššur bêli - ia 36. *ša*
the *ṣir-la-la* of the temple of Aššur my lord, which

tar - ṣi ba - ab ni - eš ili ma - ti 37. *u*
is opposite the gate {(called) "the invocation} of the god of the land" and

ba - ab ili daianē pl 38. *ša i - na pa - na*
the gate (called) "the god of judges", which in former days

ip - šu e - na - aḫ - ma 39. *iḫ - ḫi - is u*
{had been built,} had fallen into decay, had subsided, and

i - nu - uš 40. *aš - ra ša - a - tu u - pi - ḫi-*
was in ruins, that place I strengthen-

ir 41. *dan - na - su*[1] *ak - šu - ud* 42. *it - ti*
ed, its base I reached, with

pu - li u ip - ri ša alu U - ba - si - e
stone and earth from Ubasē

43. *e - pu - uš a - na aš - ri - šu u - te - ir*
I built (it), to its place I restored (it)

44. *u na - ri - ia aš - ku - un* 45. *a - na*
and my tablet I set up. In

1. *dan-na-su = dannat-su.*

ar - kat ūmē [pl] *rubū ar - ku - u* 46. *e - nu - ma*
future days let a future prince, when

aš - ru šu - u 47. *u - šal - ba - ru - ma e-*
that place shall have grown old and fallen

na - ḫu 48. *an - ḫu - su* [1] *lu - di - iš na - ri - ia*
into decay, its ruins repair, my tablet,

šu - me šaṭ - ra 49. *a - na aš - ri - šu lu - ti - ir*
the record of my name, into its place let him restore,

[ilu] *Aššur* 50. *ik - ri - be - šu i - še - me ša*
so that Aššur to his prayers may hearken. But whosoever

šu - me šaṭ - ra 51. *i - pa - ši - ṭu - ma šu - um - šu*
the record of my name blots out and his own name

i - ša - ṭa - ru 52. *u lu na - ri - ia u-*
inscribes, or my tablet

ša - am - sa - ku 53. *a - na ša - aḫ - lu - uḳ - ti*
conceals, (or) to destruction

i - ma - nu - u 54. *a - na mi - lim i - na - du - u*
consigns (it), (or) into the stream casts (it),

1. *an-ḫu-su* = *an-ḫūt-su.*

i - na išāti 55. *i - ḳa - lu - u a - na mê pl*
(or) in the fire burns (it), (or) into the water

i - na - du - u 56. *i - na e - pi - ri u-*
throws (it), (or) with earth cov-

ka - ta - mu 57. *a - na bīt iklitì (?) a - šar*
ers (it) up, (or) into a dark chamber where

la a - ma - ri 58. *u - še - ri - bu - ma i - ša - ka - nu*
it cannot be seen brings and places (it),

59. *u lu aš - šum ir - ri - ti ši - na - ti - na*
or if (anyone) because of those curses [1]

60. *na - ka - ra a - ḫa - a ia - a - ba lim - na*
a bitter foe, an evil enemy,

61. *li - ša - na na - ki - ir - ta lu ma - ma*
a hostile tongue, [2] or any

62. *ša - na - a u - ma - a - ru - ma u - ša - ḫa - zu*
other man sends and causes (him) to seize (it),

1. That is, the curses that follow those acts.
2. *I. e.*, "a man of hostile tongue, a slanderer."

63. *u lu mi - im - ma i - ḫa - sa - sa - ma*
or if any plan he conceives and

e - pu - šu 64. *ilu Aššur ilu ṣi - ru a - ši - ib*
carries out, may Aššur the exalted god who dwelleth

E - ḫar - sag - kur-kur - ra 65. *ilu A - nu ilu Bêl*
in Eḫarsagkurkura, Anu, Bēl,

ilu E - a u ilu Ištar 66. *ilâni pl rabûti pl*
Ea and Ištar, the great gods,

ilu I - gi - gu ša šamê(e) 67. *ilu A - nun - na - ku*
the Igigu of heaven, the Anunnaku

ša ir - ṣi - ti i - na napḫar - šu - nu 68. *iz - zi-*
of earth, all of them, in

iš li - ki - el - mu - šu - ma 69. *ir - ri - ta*
anger look upon him and with an

ma - ru - uš - ta ag - gi - iš 70. *li - ru - ru-*
evil curse in wrath may they curse

šu šumi - šu zêri - šu el - la - su[1] 71. *u*
him; his name, his seed, his relatives and

1. *el-la-su* = *ellat-su.*



ki - im - ta - šu i - na māti lu - ḫal - li - ḳu

his family in the land may they destroy;

72. 

na - aš - pu - uḫ māti - šu ḫa - la - aḳ ni - ši-

may the ruin of his land, the destruction of his

 73. 

šu u ku - du - ri - šu i - na pi - šu - nu

people and of his border at their weighty

 74. 

kabti lu - ṣa - am - ma [ilu] Rammān i - na ri - ḫi - iṣ

command be decreed; may Rammān with an evil

75. 

li - mu - ti li - ir - ḫi - su[1] a - bu - bu

downpour overwhelm him, may flood,

76. 

šāru limnu sa - aḫ - ma-aš - tu te - šu - u

destructive wind, rebellion, hurricane (and)

77. 

a - šam - šu - tu su - un - ḳu bu - bu - tu

tempest, want (and) famine,

78. 

a - ru - ur - tu ḫu - ša - ḫu i - na māti-šu lu

drought (and) hunger in his land be



ka - ia - an māt - su a - bu - bi - iš lu - uš-

continuous; on his land like a flood may he[2]

1. *li-ir-ḫi-su* = *lirhiṣ-su* — 2. *I. e.*, Rammān, the storm-god.

ba - i 79. *a - na tili u kar - me lu-*
plunge down, into mounds and ruins may

ti - ir ^ilu^ *Rammān i - na be - ri - iḳ li - mu - ti*
Rammān convert (it), with a destructive bolt

māt - su li - ib - ri - iḳ 80. *araḫ mu - ḫu - ur*
his land may he blast. The month of homage (?)

ilāni ^pl^ *ūmu XX* ^KAM^ *li - mu* ^m^ *Šulmānu-*
to the gods, 20th day, eponymy of Šulmānu-

Ḳarradu
Ḳarradu.

THE HUNTING-EXPEDITIONS OF TIGLATH-PILESER I, KING OF ASSYRIA, ABOUT 1100 B. C.

[From a cylinder in the British Museum, No. 12176.]

1. 

ᵐ Tukulti(ti) - apil - E - šar - ra idlu ḳar - du

Tiglath-pileser, the valiant hero,

2.  3.

ta - me - iḫ ⁱṣᵘ ḫaṭṭa la - a ša - na - an mu-

who holds a sceptre without equal, who

 4.

gam-me - ru mu - ' - ur ṣi - ri ⁱˡᵘ Nin - ib

exercises lordship over the field. Ninib

 5.

u ⁱˡᵘ Nergal kakkē ᵖˡ-šu-nu iz - zu - te

and Nergal their terrible weapons

 6.

u ⁱṣᵘ ḳašat - su - nu ṣi - ir - ta a - na

and their exalted bow to

 7.

i - di bēlu - ti - ia iš - ru - ku i - na

my lordly power have presented. At

si - ḳir *ilu* *Nin - ib* *ra'imi - ia* 8. *IV* *bu - ḫal*
the bidding of Ninib, who loveth me, four male

rīmāni pl *dan - nu - te* *šu - tu - ru - te* 9. *i - na*
wild oxen, strong (and) mighty, in

ḫu - rib - te *i - na* *mātu* *Mi - ta - a - ni* 10. *u*
the desert in the land of Mitāni and

i - na *alu* *A - ra - zi - ḳi* *ša* *pa - an*
in Araziḳi, which is before

11. *mātu* *Ḫa - at - te* *i - na* *iṣu* *ḳašti - ia* *dan - na - te*
the land of the Ḫatti, with my strong bow,

12. *šu - ku - ud* *parzilli* *u* *mul - mul-*
my spear of iron and my

li - ia 13. *zaḳ - tu - te* *na - piš - ta - šu - nu*
sharp darts I

u - šiḳ - ti 14. *maškē* pl *- šu - nu* *ḳarnē* pl*-*
slew.[1] Their hides, their

šu - nu 15. *a - na* *ali - ia* *ilu* *A - šur* *ub - la*
horns to my city Aššur I brought.

1. Literally, "their life I brought to an end."

16. *X pīrāni* pl *bu - ḫa - li dan - nu - te*
Ten elephants, males, mighty ones,

17. *i - na* mātu *Ḫarrāni(ni) u ši - di* nâru *Ḫa-*
in Ḫarran and the district of the Ḫa-

bur 18. *lu - u a - duk IV pīrāni* pl
bur did I slay; four elephants

bal - ṭu - te 19. *lu - u - ṣa - bi - ta maškē* pl-
alive I caught; their

šu - nu 20. *šinnāti* pl *- šu - nu it - ti pīrāni* pl
hides (and) tusks together with the live

21. *bal - ṭu - te a - na ali - ia* ilu *A - šur*
elephants to my city Aššur

ub - la 22. *i - na si - ḳir* ilu *Nin - ib*
I brought. At the bidding of Ninib,

ra - ' - mi - ia 23. *II šu - ši nēšē* pl
who loveth me, one hundred and twenty lions

i - na lib - bi - ia ik - di 24. *i - na*
with my courageous heart by


kit - ru - ub mi - it - lu - ti - ia 25. *i - na*
the attack of my power on


šêpê pl-ia lu - u a - duk 26. *u VIII*
foot did I slay, and eight


C nêšê pl i - na iṣu narkabti-ia
hundred lions in my chariot


27. *i - na pat - tu - te u - šim - kit*
with . . . . I brought low.


28. *bu - ul ṣêri gi - mir - ta u iṣṣur*
All beasts of the field and birds


šamê(e) 29. *mut - tap - ri - ša e - im ni - sig-*
of the heaven that fly among my


gi pl - ia 30. *lu - u at - ta - ad - di* [1]
spoils (?) I cast.

1. Col. VI, ll. 55—84.

INTRODUCTION TO THE ANNALS OF AŠŠUR-NĀṢIR-PAL, KING OF ASSYRIA, 884—860 B. C.

[From the stele No. 847 and paper squeezes in the British Museum.]

1. 

ana *ilu* *Nin - ib* *giš - ri* *dan - dan - ni* *ṣiri*

To Ninib, the powerful, the strong, the exalted,



ašarid *ilāni* *pl* *ḳardu* *šar - ḫu*

the chief of the gods, valiant, mighty,



git - ma - lu *ša* *ina* *taḫāzi* *lā* *iš - ša - na - nu*

perfect, whose onslaught in battle cannot be

 2. 

ti - bu - šu *aplu* *riš - tu - u* *ḫa - šal*

equalled, the son of highest rank, destroyer of



tum - ḳu - ma - te [1] *bu - kur* *ilu* *Nu - dim - mud*

opposition, first-born of Nudimmud,



ḳarrad *ilu* *Igigi* *li'ū* *ma - lik* *ilāni* *pl*

hero of the Igigi, the mighty, prince of the gods,

1. The form *tuḳ-ma-te* occurs as a variant reading.

i - lit - ti *E - kur* *mu - kil* *mar - kas* 3. *šamē(e)*
offspring of Ekur, who holds the bolt of heaven

u *irṣitim(tim)* *pi - tu - u* *naḳ - be*
and earth, who opens the depths,

ka - bi - si *irṣitim(tim)* *rapašti(ti)* *ilu* *ša* *ina*
who treads the broad earth, the god without

ba - lu - šu *purussē* [pl] *šamē(e)* *irṣitim(tim)* *lā*
whom the decisions of heaven (and) earth are not

ipparasu(su) 4. *mu - nir - bu* *ik - du* *ša* *la - a*
decided, the destroyer, the strong, the com-

e - nu-u *ki - bit* *pī - šu* *ašarid* *kibrāti* [pl]
mand of whose mouth is not void, chief of the four quarters,

na - din [iṣu] *ḫaṭṭi* *u* *purussī* *ana* *nap - ḫar* *kal*
giver of sceptre and decision unto the whole of all

alāni *gu - gal - lu* *šam - ru* 5. *ša* *la - a*
cities, the ruler, the violent, the com-

ut - tak - ka - ru *si - ḳir* *šap - ti - šu* *li'ū*
mand of whose lips is not altered, the mighty,

rap - šu abkal ilâni pl *mu - tal - lu* ilu *Ut-*
the great, spokesman of the gods, the exalted, Ut-

gallu bêl bêlê(e) ša kip - pat šamê(e)
gallu,[1] lord of lords, whose hand the ends of heaven

6. *irṣitim(tim) ka - tuš - šu pak - du šar tam - ḫa - ri*
(and) earth controls, king of the battle,

a - li - lu ša tum - ku - ma - tu[2] *i - pi - lu*[3]
strong one, who opposition has conquered,

šu - ul - lu - ṭu git - ma - lu bêl nak - be u
triumphant, perfect, lord of the depths and

tâmâti pl 7. *iz - zu la pa - du - u ša*
the oceans, terrible, unsparing, whose

ti - bu - šu a - bu - bu sa - pin mât nakirê pl
onslaught is the deluge, who overwhelms the land of enemies,

mu - u - šam - kit tar - gi - gi ilu šar - ḫu
who overthrows the wicked, a powerful god,

1. A name or title of the god Ninib.

2. *tuk-ma-tu* occurs as a variant reading.

3. I 1, Pret. fr. *bêlu*.

ša la e - nu - u mil - lik - šu 8. *nu - ur šamē(e)*
whose counsel is not void, the light of heaven

irṣitim (tim) muš - par - du ki - rib apsī
(and) earth, who gives light to the depth of the abyss,

mu - ab - bit lim - nu - ti mu - šak - niš la
who annihilates the wicked, who brings to subjection the

ma - gi - ri mu - ḫal - liḳ za - ia - a - ri ša ina
disobedient, who destroys foes, whose name in

puḫur ilāni pl 9. *šum-šu ilu ma - am - ma la*
the assembly of the gods no god can

enū (u) ḳa - iš balāṭi ilu rim - nu - u
humble, the giver of life, a merciful god

ša si - pu - šu ṭābu a - šib alu Kal - ḫi bēli
to whom to pray is good, who dwells in Calah, a

rabē(e) bēli - a m Aššur - nāṣir-aplu šarru dan - nu
great lord, my lord, [I] Aššur-nāṣir-pal [do pray], the mighty king,

10. *šar kiššati šar la ša - na - an šar kul - lat*
king of the world, a king without equal, king of the whole

kib - rat arba'i(i) *ilu* *Šam - šu* *kiš - šat* *nišê* pl
of the four quarters, the Sun of the hosts of men,

ni - šit *ilu* *Bēl* *u* *ilu* *Ninib* *na - ra - am*
dear to Bēl and Ninib, darling of

ilu *A - nim* 11. *u* *ilu* *Da - gan* *ka - šu - uš*
Anu and Dagan, beloved of

ilâni pl *rabûti* pl *šaḫ - tu* *na - ra - am*
the great gods, submissive, the darling of

libbi - ka *rubû(u)* *me - gir* *ilu* *Bēl* *ša*
thy heart, the prince, the favourite of Bēl, whose

šangût - su *eli* 12. *ilu - ti - ka* *rabîti (ti)*
priesthood unto thy great godhead

i - ṭi - bu - ma *tu - šar - ši - du* *palâ - šu*
is good so that thou hast established his reign,

id - lu *ḳar - du* *ša* *ina* *tukulti (ti)* *Aššur*
the valiant hero, who with the help of Aššur

bêli - šu *ittalaku (ku) - ma* *ina* *mal - ki* pl 13. *ša*
his lord proceeds and among the princes of



kib - rat irbitta (ta) ša - nin - šu la išû(u)

the four quarters a rival has not,



re'û tab - ra - a - te la a - di - ru tukmati

the shepherd of marvellous treasures, who fears not opposition,



e - du - u gab - šu ša ma - ḫi - ra 14. *la - a*

the mighty flood who an opponent does not



išû(u) šarru mu - šak - ni - eš la - a

possess, the king who has brought to subjection those that



kan - šu - te - šu ša nap - ḫar kiš - šat nišê pl

{were not subject to him,} who the whole of the hosts of men



i - pi - lu zikaru dan - nu mu - kab - bi - is 15. *kišâd*

rules, the strong man, who tramples on {the kneck of}



ai - bi - šu da - iš kul-lat nakirê pl *mu - pa - ri - ru*

his foe, {who treads under foot} all enemies, who shatters



ki - iṣ - ri mul - tar - ḫi ša ina tukulti (ti)

mighty battalions, who with the help of



ilâni pl *rabûti* pl *bêlê* pl *- šu* 16. *ittalaku(ku)-ma*

the great gods, his lords, proceeds and



mâtâti pl *kalî - ši - na* *kât - su* *ikšud(ud)* *ḫur - ša - ni*

all lands with his hand {has conquered,} the highlands



paṭ *gim - ri - šu - nu* *i - pi - lu - ma* *bi - lat - su - nu*

in all their extent has subdued and their tribute



im - ḫu - ru *ṣa - bit* 17. *li - i - ṭi* *ša - kin*

has received, the taker of hostages, who has



li - i - te *eli* *kalî - ši - na* *mâtâti* pl

triumphed over all lands.

THE ENDOWMENT OF THE TEMPLE OF THE SUN-GOD.

From the Tablet of Sippar inscribed in the reign of Nabū-apil-iddina, king of Babylon, about 879—853 B. C.

[Brit. Mus., No. 12137.]



ilu Šamaš bēlu rabū(u) a - šib E-babbar-ra

Šamaš, the great lord, who dwelleth in Ebabbara,



ša ki - rib Sip-par KI ša ina e - ša - a - ti

which is in Sippar, which during the troubles



u dal - ḫa - a - ti ša mātu Akkadī KI

and disturbances in Akkad



amēlu Su - tu - u amēlu nakiru lim - nu u - saḫ-

the Sutū, the evil foe, had des-



ḫu - u u - ḫal - li - ḳu uṣurāti pl

troyed (and) had cast down the sculptures,



par - ṣu - šu im - ma - šu - ma ši - kin - šu u

— his statutes were forgotten and his image and

simāti [pl]*-šu* *i - na* *kātē* [II] *ip - par - šid - ma* *la*
his ornaments had disappeared and none

na - ṭil *ma - na - ma* *Si - im - maš - ši - ḫu* *šar*
beheld them. Simmaššiḫu king

Bābili *šikin-šu* *iš - ta - al - ma* *pa - ni - šu* *la*
of Babylon his statue sought for, but his countenance he[1] did not

id - din - šu *ṣa - lam - šu* *u* *simāti* [pl] *- šu* *la*
show[2] him, his image and his ornaments he did not

i - mur - ma *ni - ib - ḫa* *ša* *pa - an* [ilu] *Šamaš* *u - šat-*
find. An enclosure (?) before *Šamaš* he

ri - ṣa - am - ma *sattukki-šu* *u - kin - ma*
erected and regular offerings for him he appointed, and

[m] *E-kur-šum-ušabši(ši)* *šangū* *Sippar* [KI]
Ekuršumušabši the priest of Sippar,

[amēlu] *bārū* *u - ša - aṣ - bit* *ina* *dannati* *u*
the seer, he settled (there). During the distress and

ḫu - šaḫ - ḫi *ša* [ilu] *Kaš-šu - u - nādin - aḫi*
famine at the time of Kaššu-nādin-aḫi,

1. *I. e.*, Šamaš. — 2. Literally, "grant."

šarri *sattukku* *šu - a - tum* *ip - pa - ri - is - ma*
the king, that regular offering was stopped and

ba - ṭil *sur - ḳi - nu* *ina* *E - ul - bar-šākin-šum*
the drink-offering ceased. Under Eulbar-šākin-šum,

šarri *m* *E - kur-šum-ušabši(ši)* *šangū* *Sip-par* *KI*
the king, Ekur-šum-ušabši, the priest of Sippar,

amēlu *bārū* *šarri* *bēli-šu* *im - ḫur - ma* *gi - ni - e*
the seer, before the king his lord went, and {"the appointed offerings for}

ilu *Šamaš* *ba - ṭil* *iḳ - bi - ma* *I* *ḳa* *akālē* *pl*
Šamaš have ceased" he said. 1 *ḳa* of food

I *ḳa* *kurunnu* *kurmat* *amēlu* *šak - ni* *ša*
1 *ḳa* of sesame-wine, the support of the director of

E - sag - gil *ina* *libbi* *gi - ni - e* *ilu* *Bēl*
Esagil according to the appointed offerings of Bēl,

a - na *ilu* *Šamaš* *u - kin - ma* *m* *E - kur-šum-ušabši(ši)*
for Šamaš he[1] ordained and to Ekur-šum-ušabši,

šangū *alu* *Sip - par* *amēlu* *bārū* *i - rim* *ištēn (en)*
the priest of Sippar, the seer, he granted (it). One

1. *I. e.*, Eulbar-šākin-šum.

iṣu kirū irṣit (it) Alu - eššu KI ša
garden in the district of Alu-eššu [1], which is

ki - rib Bābili KI a - na ilu Šamaš
in Babylon, to Šamaš

iddin-ma pān m E-kur-šum-ušabši(ši) šangū Sip-par KI
he gave and to Ekur-šum-ušabši, the priest of Sippar,

amēlu bārū u - šad - gil ar - ka - nu ilu Nabū-apil-
the seer, he entrusted (it). Afterwards Nabū-apil-

iddina (na) šar Bābili KI ni - bit
iddina, king of Babylon, the elect of

ilu Marduk na - ram ilu A - nim u ilu Ea
Marduk, the darling of Anu and Ea,

mu - ṭib lib - bi ilu Zarpanitu zi - ik - ru
who rejoices the heart of Zarpanitu, the valiant

ḳar - du ša ana šarru - ti as - mu na - aš
hero, who for kingship is adorned, who bears

pil - pa - ni iz - zi - tim sa - kip amēlu nakiru lim - nu
a terrible bow, who overthrew the evil foe,

1. *Alu-eššu* = "The New City."

amêlu Su - tu - u ša šur - bu - u ḫi - ṭu - šu - un
the Sutû, whose sin was great,

ša ana tu - ur gi - mil mâtu Akkadî KI
whom to avenge Akkad,

šu - šub ma - ḫa - zi na - di - e parakkê pl
to make cities habitable, to found shrines,

uṣ - ṣur uṣurâti pl šul - lum parṣê pl
to fashion sculptures, to preserve statutes

u bil - lu - di - e kun - ni sat - tuk - ki
and ordinances, to establish regular offerings,

šur - ru - uḫ nindabê pl bêlu rabû(u)
to increase free-will offerings the great lord

ilu Marduk iṣu ḫaṭṭa i - šar - ta ri - ' - ut
Marduk with a right sceptre, the rule of

nišê pl e - pi - ši u - mal - lu - u
the peoples to undertake, had

ḳa - tuš - šu ilu Šamaš bêlu rabû ša ištu ûmê pl
invested, — Šamaš, the great lord, who for many

ma - ' - du - ti *il - li* *[matu]* *Akkadi* [KI]
days with Akkad

ik - me - lu *is - bu - su* *ki - šad - su* *ina*
had been angry (and) had averted his neck, in

pali *[ilu]* *Nabû - apil - iddina(na)* *šar* *Bâbi-*
the reign of Nabû-apil-iddina, king of Baby-

li [KI] *sa - li - ma* *ir - ši - ma* *u - sah-*
lon, had mercy (and) turn-

hi - ra *pa - ni - šu* *u - ṣur - ti* *ṣal - mi - šu*
ed his countenance. His image,

ṣir - pu *ša* *ha - aṣ - bi* *šikin-šu* *u* *si - ma - ti - šu*
. . . . . of . . . ., his statue and his ornaments

ina *e - bir - ti* *[naru]* *Pu - rat - ti* *ša*
on the opposite side of the Euphrates on

bal - ri *erêb-Šamši* *in - na - mir - ma*
the western bank were found and

[m ilu] *Nabû - nâdin - šum* *šangû* *[alu]* *Sip-par* *[amelu]* *bârû* *ina*
Nabû-nâdin-šum, the priest of Sippar, the seer, of

zēr *m E-kur-šum-ušabši(ši)* *šangū* *alu Sip-par*
the seed of Ekur-šum-ušabši, the priest of Sippar,

amēlu bārū *uṣurti* *ṣal - mi* *šu - a - tum* *ilu Nabū-*
the seer, that image to Nabū-

apil - iddina(na) *šarri* *bēli-šu* *u - kal - lim - ma*
apil-iddina, the king, his lord, showed and

Nabū-apil-iddina(na) *šar* *Bābili KI* *ša*
Nabū-apil-iddina, king of Babylon, who

epēš(eš) *ṣal - mi* *šu - a - tum* *ḳa - bu - šum - ma*
the preparation of such an image had commanded him and

šu - ud - gu - lu *pa - nu - uš - šu* *ṣal - mu* *šu - a - tum*
entrusted to him, that image

i - mur - ma *pa - nu-šu* *ir - ti - šu* *i - te - li - iṣ*
beheld and his countenance was glad (and) joyful was

kab - ta - as - su[1] *ana* *epēš(eš)* *ṣal - mi*
his spirit. To the restoration of that

šu-a - tum *u - zu - un - šu* *ib - ši - ma* *ina*
image his attention he turned and with

1. *kab-ta-as-su* = *kabtat-su*.

ni - me - ki ša ilu E - a ina ši - pir ilu Nin-
the wisdom of Ea, with the craft of Nin-

igi-nangar-bu ilu Guškin - banda ilu Nin-
igi-nangar-bu, Guškin-banda, Nin-

kur - ra ilu Nin - zadim ina ḫurāṣi ru - uš - ši - i
kurra (and) Nin-zadim with sumptuous gold (and)

abnu uknī ib - bi ṣa - lam ilu Šamaš bēli rabi
bright *lapis lazuli* the image of Šamaš, the great lord,

ki - niš u - kan - ni ina te - lil - ti ša
he carefully prepared. With the purification of

ilu E - a u ilu Marduk ma - ḫar
Ea and Marduk before

ilu Šamaš ina E - Kar - Za - gin - na ša kišād
Šamaš in E-Kār-Zaginna on the bank of

nāru Pu - rat - ti pi - šu im - si - ma ir - ma - a
the Euphrates his mouth he washed and he took up

šu - bat - su
his dwelling (there).

THE SIEGE OF DAMASCUS BY SHALMANESER II AND THE TRIBUTE OF JEHU, KING OF ISRAEL, 842 B. C.

[From paper squeezes in the British Museum, Nos. 114 a and 114 b.]



1\. *ina XVIII palē* pl *- ia XVI šanītu* nâru *Purātu*

In the 18th year of my reign {for the 16th} time the Euphrates



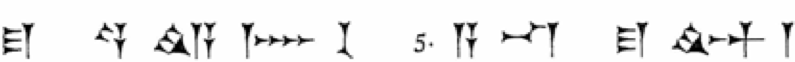
2\. *e - bir* m *Ḫa - za - ' - ilu ša* mâtu *Dimašḳi*

I crossed. Hazael of Damascus



3\. *a - na gi - biš ummānāti* pl*-šu* 4. *it - ta - kil-*

in the multitude of his troops trusted



ma ummānāti pl*-šu* 5. *a - na ma - ' - diš*

and his troops in great numbers



id - ka - a 6. šadû *Sa - ni - ru ubān šadē(e)* 7. *ša*

he assembled. Saniru, the summit {of the mountains,} which



pu - ut šadû *Lab - na - na a - na dan - nu - ti - šu*

{is at the entrance to} Lebanon, as his fortress

8. *iš - kun* *it - ti - šu* *am - daḫ - ḫi - iṣ*
he made. With him I fought;

9. *abikta - šu* *aš - kun* *XVI . M* 10. *ṣâbê* pl
his defeat I brought about; 16000 of his

ti - du - ki - šu *ina* *kakkê* pl 11. *u - šam - kit*
warriors with weapons I overcame;

I. M, I. C, XXI *iṣu narkabâti* pl*-šu* 12. *IV. C, LXX*
1121 of his chariots, 470

bit - ḫal - lu - šu *it - ti* *uš - ma - ni-šu* 13. *i - kim - šu*
of his horses together with his camp I took from him.

a - na *šu - zu - ub* 14. *napšâti* pl*-šu* *e - li*
To save his life he made off;

arki - šu *ar - te - di* 15. *ina* alu *Di - maš - ḳi*
after him I went; in Damascus

ali *šarru - ti - šu* *e - sir - šu* 16. iṣu *kirê* pl *- šu*
his royal city I besieged him; his plantations

ak - kis *a - di* *šadê(e)* 17. mâtu *Ḫa - u - ra - ni*
I cut down. To the mountains of Ha'urani

a - lik *alāni* pl (*ni*) 18. *a - na* *la* *ma - ni*
I went; cities without number

a - bul *a - ḳur* 19. *ina* *išāti* pl *ašrup(up)*
I destroyed, I laid waste, with fire I burnt;

šal - la - su - nu[1] 20. *a - na* *la* *ma - ni* *aš - lu - la*
their spoils without number I carried off.

21. *a - di* *šadē(e)* šadū *Ba - ' - li - ra - ' - si*
To the mountain of Ba'li-ra'si,

22. *ša* *rēš* *tam - di* *a - lik* *ṣa - lam* *šarru - ti - a*
which is at the head of the sea, I went; my royal image

23. *ina* *lib - bi* *aš - ḳup*[2] *ina* *u - me-šu-ma* 24. *ma - da - tu*
there I set up. At that time the tribute

ša mātu *Ṣur - ra - ai* 25. mātu *Ṣi - du - na - ai* *ša*
of the Tyrians, the Sidonians (and) of

m *Ia - u - a* 26. *mār* *Ḫu - um - ri - i* *am - ḫur*
Jehu, the son of Omri, I received.

1. *šal-la-su-nu* = *šallat-sunu*.
2. I1, Pret. fr. *zaḳāpu*.

EXTRACTS FROM THE RECORDS OF TIGLATH-PILESER III.

I. The reduction of Hamath and the cities tributary to Uzziah of Judah, about 740 B. C.

[From paper squeezes in the British Museum, Nos. 115 a—115 e.]



XIX na - gi - e ša ^{alu} Ḫa - am - ma - at - ti

Nineteen districts of the city of Hamath



a - di ālāni ^{pl} (ni) ša si - ḫir - ti - šu - nu

together with the cities round about them,



ša a - ḫi tam - tim ša šulmu(mu) ^{ilu} Šamši(ši)

{which (are)} {on the shore of} the sea of the setting of the sun,



ša i - na ḫi - iṭ - ṭi u ḳul - lul - te

which in sin and iniquity



a - na ^{m} Az - ri - ia - a - u e - ki - i - mu

to Azariah (i. e., Uzziah) they had detached,



a - na mi - ṣir ^{mātu} Aššur utīr - ra - a

to the territory of Assyria I brought back.

amēlu šu - ud - šaḳē pl - *ia* *amēlu bēl - paḫāti* pl
My officers as governors

eli - šu - nu aš - kun XXX. M, III. C nišē pl
over them I appointed; 30,300 people

[*as - su - ḫa - am - ma ultu ki - rib*]
I carried away from

alāni pl - *šu - nu - ma piḫāt alu Ku-* . . . . . .
their cities and in the district of Ku . . . . .

u - ša - aṣ - bit[1]
I settled.

II. The tribute of Menahem of Samaria and of other princes of Syria and Asia Minor, 738 B. C.

[From paper squeezes in the British Museum, Nos. 115 a—115 e.]

ma - da - at - tu ša m *Ku - uš - ta - aš - pi*
The tribute of Kuštašpi

alu Ku - um - mu - ḫa - ai m *Ra - ṣun - nu*
of Kummuḫ, Rezin

1. Ll. 9—12.

mâtu Dimaški — *m Me - ni - ḫi - im - me*
of Damascus, Menahem

alu Sa - me - ri - na - ai — *m Ḫi - ru - um - mu*
of Samaria, Hiram

alu Ṣur - ra - ai — *m Si - bi - it - ti - bi - ' - li*
of Tyre, Sibittibi'li

alu Gu - ub - la - ai — *m U - ri - ik - ki*
of Gebal, Urikki

mâtu Ḳu - u - ai — *m Pi - si - ri - is* — *alu Gar - ga-*
of Ḳui, Pisiris of Carche-

miš - ai — *m E - ni - ilu* — *alu Ha - am - ma - ta - ai*
mish, Eni-ilu of Hamath,

m Pa - na - am - mu - u — *alu Sa - am - ' - la - ai*
Panammû of Sam'al

m Tar - ḫu - la - ra — *mâtu Gur-gu - ma - ai* — *m Su - lu - ma - al*
Tarḫulara of Gurgum, Sulumal

mâtu Me - lid - da - ai — *m Da - di - i - lu* — *alu Kas-*
of Melid, Dadîlu of Kas-

ka - ai *m* *U - as - sur - me* *mâtu* *Ta - bal - ai*
ka, Uassurme of Tabal,

m *Uš - ḫi - it - ti* *mâtu* *Tu - na - ai* *m* *Ur - bal-*
Ušḫitti of Atun, Urbal-

la - a *mâtu* *Tu - ḫa - na - ai* *m* *Tu - ḫa - am - me*
lä of Tuḫana, Tuḫamme

alu *Iš - tu - un - da - ai* *m* *U - ri - im - me - i*
of Ištunda, Urimmē

alu *Ḫu - šim - na - ai* *f* *Za - bi - bi - e* *šar - rat*
of Hušimna, Zabibē the queen of

mâtu *A - ri - bi* *ḫurâṣu* *kaspu* *anaku* *parzillu*
Arabia, gold, silver, lead, iron,

mašak *pîri* *šinni* *pîri* *lu - bul - ti* *bir - me*
elephants' hide, ivory, garments of variegated stuffs,

ṣubâtu *kitû* *šipâtu* *ta - kil - tu* *šipâtu* *ar - ga - man-nu*
cloth, purple wool, crimson wool,

iṣu *ušû* *iṣu* *urkarinnu* *mimma* *aḳ - ru* *ni - ṣir - ti*
ušû-wood, {*urkarinnu*-wood} every valuable thing, treasures

šarru - u - ti *immerē* pl *pal - ku - ti*
of royalty,[1] fat sheep,

ša *šipāti* pl *- šu - nu* *ar - ga - man - nu*
whose fleeces with crimson

ṣar - pat *iṣ - ṣur* *šamē(e)* *mut - tap - ri - šu - ti*
are dyed, birds of the heaven that fly,

ša *a - gap - pi - šu - nu* *a - na* *ta - kil - te* *ṣar - pu*
whose wings with purple are dyed,

imēru *sisē* pl *imēru* *parē* pl
horses, mules,

alpē pl *u* *ṣi - e - ni* *imēru* *gam-*
oxen and sheep, cam-

malē pl *f* *a - na - ka - a - te* *a - di*
els (and) female camels with

imēru *ba - ak - ka - ri - ši - na* *am - ḫur*
their foals I received.[2]

1. *I. e.*, royal treasures.
2. Ll. 29—36.

III. The death of Pekah and the accession of Hoshea to the throne of Israel, 734 B. C.

[From paper squeezes in the British Museum, Nos. 116 a, 116 b, 122, 124 a, 124 b, 125 a and 125 b.]



alu Ga - al - ' - za alu A - bi-

The cities of Gal'za (and) Abi-



il - ak - ka ša pâṭ mâtu Bît - Ḫu - um - ri - a

lakka, which {are on the border of} Israel [1],



. . . . - li rap - šu a - na si - ḫir - ti - šu

. . . li the wide-spreading, in its whole extent



a - na mi - ṣir mâtu Aššur u - tir - ra

to the territory of Assyria I restored.



amêlu šu - ud - šakê pl - ia amêlu bêl - paḫâti pl

My officers as governors



eli - šu - nu aš - kun m Ḫa - a - nu - u - nu

over them I appointed. Hanno



alu Ḫa - az - za - at - ai la - pa - an

of Gaza before

1. Literally "Land of the House of Omri".

kakkê pl *- ia ip - par - ši - du - ma a - na*
my arms fled and to

mâtu *Mu - uṣ - ri in - nab - tu* alu *Ḫa - az-*
Egypt escaped. Ga-

zu - tu akšud(ud) makkûra - šu bušâ - šu
za I conquered, his property, his possessions,

ilâni pl *(ni)-šu aš - lu - la . . .* mâtu *Bît - Ḫu - um-*
his gods I carried off. . . . The land of Is-

ri - a . . . pu - ḫur nišê pl *- šu a - di*
rael . . . the whole of his people together with

mar - ši - ti - šu - nu a - na mâtu *Aššur u - ra - a*
their possessions to Assyria I carried.

m *Pa - ḳa - ḫa šarra - šu - nu is - ki - pu - ma*
Pekah their king they overthrew and

m *A - u - si - ' a - na šarru - ti a - na*
Hoshea to the kingship over

eli - šu - nu aš - kun
them I appointed.[1]

1. Ll. 6—18.

EXTRACTS FROM THE ANNALS OF SARGON.

I. The Fall of Samaria, 722 B. C.

[From Botta, *Monument de Ninive,* vol. IV, pl. 145.]



alu Sa - me - ri - na *al - me* *ak - šud*

The city of Samaria I besieged, I took.



XXVII. M, II. C, XC *nišē pl* *a - šib* *libbi - šu*

27,290 of the people that dwelt therein



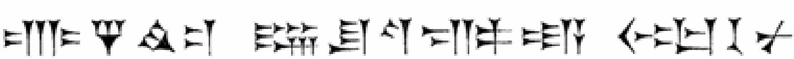
aš - lu - la *L* *iṣu narkabāti pl* *ina* *libbi - šu - nu*

I carried away ; 50 chariots from them



ak - ṣur - ma *u* *si - it - tu - ti* *i - nu-šu-nu*

I took and the others their share



u - ša - ḫi - iz *amelu šu - ud - šaḳi - ia* *eli - šu-nu*

I caused to take. My officer over them



aš - kun - ma *bilat* *šarri* *maḫ - ri - e*

I appointed and the tribute of the former king

 [1]

e - mid - su - nu - ti

I laid upon them.

1. Ll. 11—13.

II. Sargon's campaign against Ashdod, 711 B. C.

[From Botta, *Monument de Ninive*, vol. IV, pl. 82 and vol. III, pl. 65.]

m A - su - ri šar alu As - du - di
Azuri, king of Ashdod,

a - na la na - [še] - e bil - te lib - bu - šu
to no longer bring tribute in his heart

ik - pu - ud-ma a - na šarrāni pl (ni) li - me-
planned and to the kings in his neigh-

ti - šu zi - ra - a - ti mâtu Aššur KI
bourhood (proposals of) hatred against Assyria

iš - pur - ma aš - šu limuttu(tu) e - pu - šu
sent. Because of the evil he had done,

eli nišē pl māti-šu be - lu - su[1] u - nak-
over the people of his land his rule I chang-

[kir] - ma m A - ḫi - mi - ti a - ḫu ta - lim - šu
ed and Aḫimiti, his twin-brother,

a - na šarru - ti [eli - šu - nu aš] - kun
to the kingship over them I appointed.

1. *be-lu-su = bēlūt-su.*

amēlu Ḫat - ti - i da - bi - ib za - lip - ti
The Ḫattī, planning iniquity,

be - lu - su i - zi - ru - ma m Ia - at - na
his rule hated, and Iatna[1]

la be - el iṣu kussī ša kīma ša - a - šu - nu - ma
with no claim to the throne, who like them

pa - laḫ be - lu - tim la i - du - u u - rab-
reverence for authority did not know, they rais-

bu - u e - li - šu - un i - na ug - gat
ed over them. In the anger of

lib - bi - ia it - ti iṣu narkabat šēpē II-ia u
my heart with the chariot of my feet and

imēru bit - ḫal - lum - ia ša a - šar sa - al - me
my horses, which during . . . .

i - da - ai la ip - par - ku - u a - na
from my side do not depart, to

1. Variant reading: , *Ia-ma-ni.*

^{alu}*As - du - di ali šarru - ti - šu ḫi - it - mu-ṭiš*
Ashdod, his royal city, in haste

al - lik - ma ^{alu}*As - du - du* ^{alu}*Gi - im - tu*
I went, and Ashdod, Gimtu (and)

^{alu}*As - du - di - im - mu al - me akšud(ud)*
Asdudimmu I besieged, I conquered.

ilāni ^{pl} *a - ši - bu - ut lib - bi - šu - un ša - a - šu*
The gods that dwelt therein, himself

a - di nišē ^{pl} *māti-šu ḫurāṣu kaspu*
together with the people of his land, gold, silver,

makkūr ekalli-šu a - na šal - la - ti
the possessions of his palace, as booty

am - nu - šu alāni ^{pl} *šu-nu - ti a - na eš - šu - ti*
I counted. Those cities anew

aṣ - bat nišē ^{pl} *mātāti ki - šit - ti ḳātē* ^{II} *- ia*
I took. People {from (various) lands,} the prisoners of my hands,

i - na lib - bi u - še - šib ^{amēlu}*šu - ud - šaḳī - ia*
therein I settled; my officer



amēlu bēl paḫāti eli - šu - nu aš - kun - ma

as ruler over them I set and



it - ti nišē pl mātu Aššur KI am - nu[1]

with the people of Assyria I reckoned (them).

1. IV, 82, ll. 2—13 and III, 65, l. 1 f.

SENNACHERIB'S INVASION OF PALESTINE, AND THE SIEGE OF JERUSALEM, 701 B. C.

[From a cylinder in the British Museum, No. 12174.]



i - na šal - ši gir - ri - ia a - na mâtu Ḫa-at-ti

In my third expedition to the land of the Ḫatti



lu al - lik m Lu - li - i šar alu Ṣi-

I went. Lulî, king of Si-



du - un - ni pul - ḫi me - lam - me be - lu - ti - ia

don, fear of the splendour of my dominion



is - ḫu - pu - šu - ma a - na ru - uk - ki ḳabal

overwhelmed and afar off {into the midst}



tam - tim in - na - bit - ma māta-šu e - mid alu Ṣi-

of the sea he fled and his land I subdued. Si-



du - un - nu rabû(u) alu Ṣi - du - un - nu ṣiḫru

don the great, Sidon the less,

alu Bît - zi - il - te *alu Ṣa - ri - ip - tu*
Bît-zitte, Zarephath,

alu Ma - ḫal - li - ba *alu U - šu - u*
Maḫalliba, Ušû,

alu Ak - zi - bi *alu Ak - ku - u* *alâni pl - šu*
Akzîb (and) Akko, his strong ci-

dan - nu - ti *bît dûrâni pl (ni)* *a - šar*
ties, fortresses, the places

ri - i - ti u maš - ki - ti bît tuk - la - ti - šu
for pasture and watering, the stations for his troops,

ra - šub - bat kakki ilu Aššur bêli - ia
the might of the arms of Ashur, my lord,

is - ḫu - pu - šu - nu - ti - ma ik - nu - šu še - pu - u - a
overwhelmed them, and they submitted at my feet.

m Tu - ba - ' - lu i - na iṣu kussî šarru - ti
Tuba'al on the throne of the kingdom

eli - šu - un u - še - šib - ma biltu man - da - at - tu
over them I seated, and taxes and tribute



be - lu - ti - ia *šat - ti - šam* *la ba - aṭ - lu*

to my dominion, yearly, unceasing,



u - kin *ṣi - ru - uš - šu* *ša* ^m^ *Mi - in-*

I fixed upon him. Of Me-



ḫi - im - mu ^alu^ *Šam - si - mu - ru - na - ai*

nahem of Šamsimuruna,



^m^ *Tu - ba - ' - lu* ^alu^ *Ṣi - du - un - na - ai*

Tuba'al of Sidon,



^m^ *Ab - di - li - ' - ti* ^alu^ *A - ru - da - ai*

Abdili'ti of Arvad,



^m^ *U - ru - mil - ki* ^alu^ *Gu - ub - la - ai* ^m^ *Mi-*

Urumilki of Gebal, Mi-



ti - in - ti ^alu^ *As - du - da - ai* ^m^ *Pu - du - ilu*

tinti of Ashdod, Pudu'il



^mātu^ *Bīt -* ^m^ *Am - ma - na - ai* ^m^ *Kam - mu - su - na - ad - bi*

of Beth-Ammon, Kammusunadbi



^mātu^ *Ma - ' - ba - ai* ^m^ ^ilu^ *Malik - ram - mu*

of Moab, Malikrammu

mâtu U - du - um - ma - ai *šarrâni* pl (*ni*)
of Edom, kings

mâtu Aḫarrî KI ka - li - šu - un ši - di - e
of the Western country, all of them, districts

šad - lu - ti ta - mar - ta - šu-nu ka - bit - tu
of broad extent, their rich presents

a - di bušî a - na maḫ - ri - ia iš - šu - nim - ma
{together with} property before me they carried and

iš - ši - ḳu šêpê II *- ia u* m *Ṣi - id - ḳa - a*
kissed my feet. But Ṣidḳā,

šar alu Is - ḳa - al - lu - na ša la
king of Ashkelon, who had

ik - nu-šu a - na ni - ri - ia ilâni pl *bît*
not submitted to my yoke, the gods {of the house}

abi-šu ša - a-šu aššat - su mârê pl*-šu mârâti* pl*-šu*
of his father, himself, his wife, his sons, his daughters,

aḫê pl *- šu zêr bît abi-šu as - su - ḫa - am - ma*
his brothers, the seed {of the house} {of his father,} I carried away, and

a - na [mātu] *Aššur* [KI] *u - ra - aš - šu* [m] *Šarru - lu-*
to Assyria I brought him. Šarrulu-

da - ri mār [m] *Ru - kib - ti šarru - šu - nu*
dari, son of Rukibtu, their former

maḫ - ru - u eli nišē [pl] [alu] *Is - ḳa - al-*
king, over the people of Ashke-

lu - na aš - kun - ma na - dan bilti
lon I appointed, and the delivery of taxes

kat - ri - e be - lu - ti - ia e - mid - su - ma
(and) presents to my dominion I laid on him, that

i - ša - aṭ ap - ša - a - ni i - na me - ti - iḳ
he might bear my yoke. In the course

gir - ri - ia [alu] *Bīt - da - gan - na* [alu] *Ia-*
of my expedition Beth-dagon, Jop-

ap - pu - u [alu] *Ba - na - ' ai - bar - ḳa*
pa, Benē-beraḳ,

[alu] *A - zu - ru alāni* [pl] *(ni) ša* [m] *Ṣi - id-*
Azuru, cities of Ṣid-

ḳa - a ša a - na šēpē II - ia ar - ḫiš
kā, which to my feet quickly

la ik - nu - šu al - me akšud(ud) aš - lu - la
had not submitted, I besieged, I captured, I carried off

šal - la - sun amēlu šakkanakkê pl amēlu rubê pl
their spoil. The governors, princes,

u nišē pl alu Am - ḳar - ru - na ša
and people of Ekron, who

m Pa - di - i šarra-šu-nu bēl a - di - e u
Padī, their king, {who was faithful to} the commands and

ma-mit ša mātu Aššur KI bi - ri - tu parzilli
compact of Assyria, into fetters of iron

id - du - ma a - na m Ḫa - za - ḳi - ia - u
had cast and to Hezekiah

mātu Ia - u - da - ai id - di - nu-šu nak - riš
of Judah had given him — as a foe

a - na an ṣil - li e - sir - šu ip - laḫ
in a dungeon he imprisoned him, — afraid was



lib - ba - šu - un *šarrâni* ^{pl} *(ni)* ^{mâtu} *Mu - ṣu - ri*

their heart. The kings of Egypt,



^{amêlu} *ṣâbê* ^{pl} ^{iṣu} *ḳašti* ^{iṣu} *narkabâti* ^{pl} ^{imêru} *sisê* ^{pl}

the archers, chariots (and) horses



ša *šar* ^{mâtu} *Me - luḫ - ḫi* *e - mu - ḳi* *la*

of the king of Ethiopia, forces without



ni - bi *ik - te - ru - nim - ma* *il - li - ku*

number, they summoned, and they came



ri - ṣu - us - su - un *i - na* *la - mir - ti*

to their help. In the neighbourhood



^{alu} *Al - ta - ḳu - u* *el - la - mu - u - a*

of Eltekeh over against me



si - id - ru *šit - ku - nu* *u - ša - ' - lu*

(their) line of battle was drawn up; they cried for



kakkê ^{pl} *- šu-un* *i - na* *tukulti(ti)* ^{ilu} *Aššur*

their arms. With the help of Aššur



bêli - ia *it - ti - šu - un* *am - da - ḫi - iṣ - ma*

my lord with them I fought and

aš - ta - kan *abikta - šu - un* *amēlu bēl* *iṣu narkabāti pl*
I accomplished their defeat. The commander of the chariots

u *mārē pl* *šar* *mātu Mu - ṣu - ra - ai*
and the sons of the king of Egypt

a - di *amēlu bēl* *iṣu narkabāti pl* *ša* *šar*
with the commander of the chariots of the king

mātu Me - luḫ - ḫi *bal - ṭu - su - un* *i - na*
of Ethiopia alive in

ḳabal *tam - ḫa - ri* *ik - šu - da* *ḳātā II - ai*
the midst of the battle my hands captured.

alu Al - ta - ḳu - u *alu Ta - am - na - a*
Eltekeh (and) Timnah

al - me *akšud(ud)* *aš - lu - la* *šal - la - sun*
I besieged, I captured, I carried off their spoil.

a - na *alu Am - ḳar - ru - na* *aḳ - rib - ma*
To Ekron I drew near and

amēlu šakkanakkē pl *amēlu rubē pl* *ša*
the governors (and) princes who

ḫi - iṭ - ṭu *u - šab - šu - u* *a - duk - ma*
sin had committed I slew and

i - na *di - ma - a - ti* *si - ḫir - ti* *ali* *a - lul*
on poles around the city I hung up

pag - ri - šu - un *mârê* pl *ali* *e - piš* *an - ni*
their corpses; the townsfolk {who had committed} wickedness

u *ḳil - la - ti* *a - na* *šal - la - ti* *am - nu*
and offence as spoil I counted;

si - it - tu - te - šu - nu *la* *ba - ne*
the rest of them, who had not committed

ḫi - ṭi - ti *u* *ḳul - lul - ti* *ša*
sin and wickedness, who

a - ra - an - šu - nu *la* *ib - šu - u* *uš - šur - šu - un*
in their iniquity were not found, their pardon

aḳ - bi m *Pa - di - i* *šarra - šu - nu* *ul - tu*
I proclaimed. Padī their king from

ki - rib *alu* *Ur - sa - li - im - mu*
the midst of Jerusalem

u - še - ṣa - am - ma i - na [iṣu] *kussī be - lu - ti*
I brought out and on the throne of dominion

eli - šu - un u - še - šib - ma man - da - at - tu
over them I seated and tribute

be - lu - ti - ia u - kin ṣi - ru - uš - šu u
to my dominion I fixed upon him. And

[m] *Ḫa - za - ḳi - a - u* [mātu] *Ia - u - da - ai ša*
of Hezekiah of Judah, who

la ik - nu - šu a - na ni - ri - ia XLVI
had not submitted to my yoke, 46

alāni [pl] *- šu dan - nu - ti bīt dūrāni* [pl] *u*
of his strong cities, fortresses, and

alāni [pl] *ṣiḫrūti* [pl] *ša li - me - ti - šu - nu*
small cities which were around them,

ša ni - ba la i - šu - u i - na
which were without number, with

šuk - bu - us a - ram - me u ḳit - ru - ub
the battering of rams and the assault

šu - pi - i *mil - ḫu - ṣu* *zu - uk* *šēpē* [II]
of engines, the attack of foot-soldiers,

pil - ši *nik - si* *u* *kal - ban - na - ti*
of mines, breaches, and . . . . .

al - me *akšud(ud)* *II. C. M, I. C, L* *nišē* [pl] *ṣiḫru*
I besieged, I captured. 200,150 people, small

rabū *zikaru* *u* *sinništu* [imēru] *sisē* [pl]
{(and) great,} male and female, horses,

[imēru] *parē* [pl] [imēru] [pl] [imēru] *gammalē* [pl]
mules, asses, camels,

alpē [pl] *u* *ṣi - e - ni* *ša* *la* *ni - bi*
oxen and sheep without number

ul - tu *kir - bi - šu - un* *u - še - ṣa - am - ma*
from their midst I brought out and

šal - la - tiš *am - nu* *ša - a - šu* *kīma* *iṣṣur* *ku - up - pi*
as spoil I counted. Him like a caged bird

ki - rib [alu] *Ur - sa - li - im - mu* *ali*
within Jerusalem his

šarru - ti - šu e - sir - šu *alu* *ḫalṣāni* *pl*
royal city I enclosed. Entrenchments

eli - šu u - rak - kis - ma a - ṣi - e abulli
against him I cast up, and, whosoever came forth from the gate

ali - šu u - tir - ra ik - ki - bu - uš
of his city, I punished his sin.

alāni *pl* *- šu ša aš - lu - la ul - tu*
His cities, which I had taken, from

ki - rib māti-šu ab - tuḳ - ma a - na *m* *Mi - ti-*
the midst of his land I separated and to Mit-

in - ti šar *alu* *As - du - di* *m* *Pa - di - i*
inti king of Ashdod, Padī

šar *alu* *Am - ḳar - ru - na u* *m* *Ṣilli - bēl*
king of Ekron and Ṣillibēl

šar *alu* *Ḫa - zi - ti ad - din - ma u - ṣa-*
king of Gaza I gave and I di-

aḫ - ḫir māt - su e - li bilti
minished his land. Beside the

maḫ - ri - ti na - dan šat - ti - šu - un
former taxes, their yearly gift,

man - da - at - tu kat - ri - e be - lu - ti - ia
tribute (and) presents to my dominion

u - rad - di - ma u - kin ṣi - ru - uš - šu - un
I added and fixed upon them.

šu - u [m] Ḫa - za - ḳi - a - u pul - ḫi me - lam - me
As for him, Hezekiah, fear of the majesty

be - lu - ti - ia is - ḫu - pu - šu - ma [amēlu] Ur - bi
of my dominion overwhelmed him and the Urbi

u [amēlu] ṣābē [pl] - šu damḳūti [pl] ša a - na
and his trusty warriors, whom to

dun - nu - un [alu] Ur - sa - li - im - mu
strengthen Jerusalem

ali sarru - ti - šu u - še - ri - bu - ma ir - šu - u
his royal city he had brought in, desert-

baṭ - la - a - ti it - ti XXX bilat
ed. With 30 talents of



ḫurâṣi *VIII. C* *bilat* *kaspi* *ni - siḳ - ti*

gold, 800 talents of silver, precious stones,



gu - uḫ - li *dak - kas - si*

stibium, *dakkassu*,



abnu . . . . . *rabûti* pl *iṣu iršê* pl

great . . . . . -stones, couches



šinni *iṣu kussê* pl *ni - me - di* *šinni*

of ivory, seats of ivory,



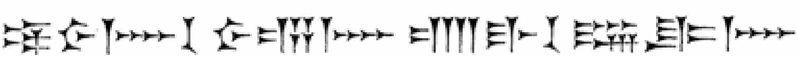
mašak *pîri* *šinni* *pîri* *iṣu ušû* *iṣu urkarinnu*

elephant-hide, ivory, *ušû*-wood, *urkarinnu*-wood,



mimma *šum-šu* *ni - ṣir - tu* *ka - bit - tu* *u*

diverse objects, a heavy treasure, and



mârâti pl *- šu* *zikrêti* pl *ekalli - šu* *amêlu zammerê* pl

his daughters, the women of his palace, male musicians,



f zammerêti pl *a - na* *ki - rib* *Ninua* KI *ali*

female musicians, into Nineveh the city



be - lu - ti - ia *arki - ia* *u - še - bi - lam - ma*

of my dominion after me he despatched and



a - na *na - dan* *man - da - at - ti* *u* *e - piš*

to give tribute and to make



ardu - u - ti *iš - pu - ra* *rak - bu - šu*

submission he sent his messenger.[1]

1. Col. II, l. 34. — Col. III, l. 41.

THE MURDER OF SENNACHERIB, 681 B. C.

I. From the Babylonian Chronicle.

[Brit. Mus., No. 84 — 2 — 11, 356.]



arhu Tebêtu ûmu XX KAN ilu Sin - aḫê pl - erba

On the 20th day of Tebet Sennacherib,



šar mâtu Aššur mâru-šu ina si - ḫi idûk - šu XXIII

king of Assyria, his son in a rebellion slew him. For 23



šanâti pl ilu Sin - aḫê pl - erba šarru - ut

years Sennacherib the kingdom



mâtu Aššur êpuš(uš) - ma ûmu XX KAN ša arhu Tebêtu

of Assyria ruled. From the 20th day of Tebet



a - di ûmi II KAN ša arhu Adaru si - ḫi ina mâtu Aššur

to the 2nd day of Adar the rebellion in Assyria



sa - dir arhu Simânu ûmu XVIII KAN ilu Aššur - aḫ - iddin

continued. On the 18th day of Sivan Esarhaddon



mâru-šu ina mâtu Aššur ina kussî ittašab(ab)

his son in Assyria on the throne sat.

1. Col. III, ll. 34—38.

II. From the stele of Nabonidus.

[Scheil, *Recueil de travaux*, XVIII.]

a - na *Bābili* KI . . . . . *u - na - am - mi*

Against Babylon [he (*i e.* Sennacherib) went]. He destroyed

eš - ri - e - ti - iš *u - sa - aḫ - ḫi*

its temples, he threw down

u - ṣu - ra - a - ti *bil - lu - di - e*

the reliefs, the shrines

u - ša - al - pi - it *ga - ti*[1] *rubī*

he cast down. The hand of the prince

ilu *Marduk* *iṣ - ba - at - ma* *u - še - ri - ib*

Marduk he siezed and brought (him)

ki - rib *Aššur* KI *ki - ma* *uz - zi*

into Aššur. According to the anger

ili - ma *i - ta - pu - uš* *mata* *ul* *ip - šu - ur*

of the god he dealt with the land. He did not subdue

ki - mil - ta - šu *rubū* *ilu* *Marduk* *XXI* *šanāti* PI

his wrath, the prince Marduk; for 21 years

ki - rib *Aššur* *ir - ta - me*

in Aššur did he set

1. *ga-ti* = *ḳāti.*

šu - bat - su   *im - lu - u*   *ūmē* pl
his dwelling-place.   Fulfilled were   the days,

ik - šu - da   *a - dan - nu*   *i - nu - uḫ - ma*
there came   the appointed time,   and appeased was

uz - za - šu   *ša*   *šar*   *ilāni*   *bēl*   *bēlē* pl
his anger,   which the king of   the gods, the lord of   lords,

E - sag - ila   *u*   *Bābili* KI
against Esagila   and   Babylon

iḫ - su - us   *šu - bat*   *be - lu - ti - šu*   *šar*
had conceived,   the dwelling of   his lordship.   The king

Aššur KI   *ša*   *i - na*   *uz - za*   ilu *Marduk*
of Assyria,   who   during   the anger   of Marduk

ša - al - pu - ut - tim   *māti*   *iš - ku - nu*   *māru*
the destruction of   the land   had brought about,   a son,

ṣi - it   *lib - bi - šu*   *i - na*   *kakki*
the offspring of   his bowels,   with   a weapon

u - ra - as - si - ib - šu [1]
slew.

1. Col. I, l. 7—41.

THE
DESTRUCTION OF SIDON BY ESARHADDON.

[From a cylinder in the British Museum, No. 12170.]

Col. I, 1. 

m Aššur - aḫ - iddin(na) šarru rabū šarru dan - nu

Esarhaddon, the great king, the mighty king,



šar kiššati šar mātu Aššur KI 2. *šakkanakku*

the king of the world, the king of Assyria, ruler



Bābili KI šar mātu Šumēri u Akkadī KI

of Babylon, king of Sumer and Akkad,

3. 

mār m ilu Sin - aḫē pl - erba šarru rabū šarru dan - nu

son of Sennacherib, the great king, the mighty king,



šar mātu Aššur KI 4. *mār m Šarru-ukīn šarru rabū*

the king of Assyria, son of Sargon, the great king,



šarru dan - nu šar mātu Aššur KI 5. *ša ina*

the mighty king, the king of Assyria, who with

tukulti(ti) ^{ilu} Aššur ^{ilu} Sin ^{ilu} Šamaš 6. *^{ilu} Nabū*
the help of Aššur, Sin, Šamaš, Nabū,

^{ilu} Marduk ^{ilu} Ištar ša Ninua ^{KI} 7. *^{ilu} Ištar*
Marduk, Ištar of Nineveh, Ištar

ša Arba - ilu ^{KI} ilāni ^{pl} rabūti ^{pl} bēlē ^{pl} - šu
of Arbela, the great gods, his lords,

8. *ul - tu ṣi - it ^{ilu} Samši(ši) a - di e - rib*
from the rising of the sun to the setting

^{ilu} Samši(ši) 9. *it - tal - lak - u - ma ma - ḫi - ra*
of the sun proceeds and an opponent

la i - šu - u 10. *ka - šid ^{alu} Ṣi - du - un - ni*
does not possess, the conqueror of Sidon

ša ina ḳabal tam - tim 11. *sa - pi - nu*
which is in the midst of the sea, who overcame

gi - mir da - ad - me-šu 12. *dūra - šu u*
the whole of its habitation; its wall and

šu - bat - su as - suḫ - ma 13. *ki - rib tam - tim*
its place of dwelling I tore out and into the sea

ad - di - i - ma 14. *a - šar* *maš - kan - i - šu*
I cast and the place where it stood

u - ḫal - liḳ 15. *m Ab - di - mil - ku - ut - ti*
I destroyed. Abdimilkutti

šarra - šu 16. *ša* *la - pa - an* *kakkê pl - ia*
its king, who before my arms

17. *ina* *ḳabal* *tam - tim* *in - nab - tu* 18. *ki - ma*
into the midst of the sea had fled, like

nu - u - ni *ul - tu* *ki - rib* *tam - tim* 19. *a - bar - šu - ma*
a fish out of the sea I caught and

ak - ki - sa *ḳaḳ - ḳa - su*[1] 20. *nak - mu*
I cut off his head. His hoarded

makkûru - šu *ḫurâṣu* *kaspu* *abnu pl* *a - ḳar - tu*
possessions, gold, silver, precious stones,

21. *mašak* *pîri* *šinni* *pîri* *iṣu ušû* *iṣu urkarinnu*
elephant-hide, ivory, {*ušû*-wood,} {*urkarinnu*-wood,}

22. *ṣubâtu* *lu - bul - ti* *birmi* *u* *kitû* *mimma* *šum - šu*
raiment of {gaily-coloured stuff} and cloth of every kind,

1. *ḳaḳ-ḳa-su* = *ḳaḳḳad-su*.

23. *ni - ṣir - ti* | *ekalli - šu* | 24. *a - na*
the store | of his palace, | in

mu - ' - di - e | *aš - lu - la* | 25. *nišê* ^{pl} *- šu*
abundance | I captured; | his people,

rapšâti ^{pl} *ša* | *ni - ba la* | *i - ša - a*
from far and wide, | without number,

26. *alpê* ^{pl} | *u* | *ṣi - e - ni* | *imêrê* ^{pl}
oxen | and | sheep, | (and) asses

27. *a - bu - ka* | *a - na* | *ki - rib* | *mâtu Aššur KI*
I carried away | into | Assyria.

28. *u - pa - ḫir - ma* | *šarrâni* ^{pl} | *mâtu Ḫat-ti*
Moreover I collected | the kings | of the land of the Ḫatti

29. *u* | *a - ḫi* | *tam - tim* | *ka - li - šu-nu*
and | of the coast | of the sea, | all of them;

30. [*ina* | *aš - ri*] | *ša - nim - ma* | *ala* | *u - še - piš - ma*
in | another place | a city | I erected and

31. [*alu* | *Kar - m Aššur - aḫ - iddina(na)*] | *at - ta - bi*
Kār-Aššur-aḫ-iddina[1] | I called

1. *I. e.* "The Wall of Esarhaddon."

ni - bit - su 32. *nišē pl* *ḫu - bu - ut*
its name; the peoples, the captives

išu ḳašti - ia *ša* *šadī(i)* 33. *u* *tam - tim*
of my bow, from the mountains as well as from the sea

ṣi - it *ilu Šamši(ši)* 34. *ina* *lib - bi*
of the rising of the sun therein

u - še - ši - ib 35. *amēlu* *šu - ut - šaḳi - ia*
I made to dwell; my officer

amēlu *paḫātu* *eli - šu - nu* *aš - kun*
as governor over them I set.

36. *u* *m Sa - an - du - ar - ri* 37. *šar*
But Sandu'arri, king

alu *Kun - di* *alu* *Si - zu - u*
of Kundi (and) Sizū,

38. *amēlu* *nakru* *aḳ - ṣu* *la* *pa - liḫ* *be - lu - ti - ia*
an obstinate foe, who feared not my dominion,

39. *ša* *ilāni pl* *u - maš - šir - u - ma*
whom the gods had forsaken,

40. *a - na šadī(i) mar - ṣu - ti it - ta - kil*
in the difficult mountains trusted,

41. *u ^{m} Ab - di - mil - ku - ut - ti šar*
and Abdimilkutti, king

^{alu} Ṣi - du - ni 42. *a - na ri - ṣu - ti - šu*
of Sidon, to his help

iš - kun - ma 43. *šum ilāni ^{pl} rabûti ^{pl}*
came and on the name of the great gods

a - na a - ḫa - meš iz - kur - u - ma 44. *a - na*
together they called, and in

e - mu - ḳi - šu - un it - tak - lu 45. *a - na - ku*
their own might put their trust. I

a - na Aššur bêli - ia at - ta - kil - ma
in Aššur my lord trusted and

46. *ki - ma iṣ - ṣu - ri ul - tu ki - rib šadī(i)*
like a bird from the midst {of the mountains}

47. *a - bar - šu - ma ak - ki - sa ḳaḳ - ḳa - su* 48. *aš-šu*
I caught him and I cut off his head. In order

da - na - an *ilu Aššur* *bêli - ia* 49. *nišê* pl
the power of Aššur my lord unto the peoples

kul - lum - mi - im - ma 50. *kakkadê* pl
to display, the heads

m *Sa - an - du - ar - ri* 51. *u*
of Sandu'arri and

m *Ab - di - mi - il - ku - ut - ti* 52. *ina* *ki - ša - di*
Abdimilkutti to the necks

amêlu *rabûti* pl *- šu - un* *a - lul - ma* 53. *it - ti*
of their nobles I hung and with

amêlu *zammerê* pl *u* . . . . 54. *ina* *ri - bit*
musicians and melody (?) into the square

Ninua KI *e - te - it - ti - ik*
of Nineveh I went.

THE SACK OF THEBES BY ASHURBANIPAL.

[From a cylinder in the British Museum, No. 12168.]

1.


ina šanē(e) gir - ri - ia a - na ^*mātu*^ *Mu - ṣur*

In my second expedition to Egypt



u ^*mātu*^ *Ku-u - si uš - te - eš - še - ra har - ra - nu*

and Ethiopia I directed the way.

2.


^*m*^ *Ur - da - ma - ni - e a - lak gir - ri - ia*

Urdamanē of the coming of my expedition



iš - me-ma 3. *ša ak - bu - su mi - ṣir*

heard, {to the effect that} I had trodden the boundary



^*mātu*^ *Mu - ṣur* ^*alu*^ *Me - im - pi u - maš - šir - ma*

of Egypt. Memphis he abandoned, and

4.


a - na šu - zu - ub napištim(tim) - šu in - na - bit

to save his life he fled



a - na ki - rib ^*alu*^ *Ni - ʼ* 5. *šarrāni* ^*pl*^

into Thebes. The kings,

amēlu pahâti pl. *amēlu ki - pa - a - ni ša ki - rib*
governors (and) prefects, whom in

mātu Mu - ṣur aš - ku - nu 6. *ina tarṣi - ia*
Egypt I had set up, into my presence

il - li - ku - u - nim - ma u - na - aš - ši - ḳu .
came and kissed

šēpē II *- ia* 7. *arki* m *Ur - da - ma - ni - e*
my feet. After Urdamanē

har - ra - nu aṣ - bat 8. *al - lik a - di*
the way I took; I came to

alu Ni - ' ali dan - nu - ti - šu 9. *ti - ib*
Thebes, his fortress; the approach

tahâzi - ia dan - ni e - mur - ma alu Ni - '
of my mighty battle he saw and Thebes

u - maš - šir 10. *in - na - bit a - na*
he abandoned; he fled to

alu Ki - ip - ki - pi alu šu - a - tu a - na
Kipkip. That city in

si - ḫir - ti - šu 11. *ina tukulti(ti) ilu Aššur u*
its extent with the help of Aššur and

ilu Ištar ik - šu - da ḳâtâ II - ai 12. *kaspu*
Ištar my hands took. Silver,

ḫurâṣu ni - sik - ti abnê pl bušû
gold, precious stones, the furniture

ekalli - šu ma - la ba - šu - u 13. *lu - bul - ti*
of his palace, as much as there was, raiment

bir - me kitê pl sisê pl rabûti pl
{of gaily-coloured stuff,} cloth, great horses,

nišê pl zik - ru u sin - niš 14. *II*
people male and female, 2

iṣu dim - me ṣirûti pl pi - tiḳ za - ḫa - li - e
lofty obelisks, structures of *zaḫalû*

ib - bi 15. *ša II. M, V. C bilti*
that is bright, of which 2500 talents

šuḳultu (?) - šu - nu man - za - az bâb e - kur
was the weight, that stood before the gate of the temple,

16. *ul - tu man-za - al - ti - šu - nu as - suḫ - ma*
from their place I removed and

al - ḳa - a a - na mâtu ilu Aššur KI 17. *šal - la - tu*
took to Assyria. Spoils,

ka - bit - tu ina la me - ni aš - lu - la
heavy, without number, I carried off

ul - tu ki - rib alu Ni - ' 18. *e - li*
from Thebes. Over

mâtu Mu-ṣur u mâtu Ku - u - si 19. *kakkê pl - ia*
Egypt and Ethiopia my arms

u - šam - ri - ir - ma aš - ta - kan li - i - tu
I caused to rage and I established might.

20. *it - ti ḳa - ti ma - li - ti šal - meš*
With full hands safe and sound

a - tu - ra 21. *a - na Ninua KI ali*
I returned to Nineveh the city

bêlu - ti - ia[1]
of my dominion.

1. Col. II, ll. 28—48.

THE EMBASSY OF GYGES, KING OF LYDIA.

[From a cylinder in the British Museum, No. 12,168.]

1. *m Gu - ug - gu* *šar* *mâtu Lu - ud - di*

Gyges, king of Lydia,

na - gu - u *ša* *ni - bir - ti* *tâmti*

a district which is across the sea,

2. *aš - ru* *ru - u - ḳu* *ša* *šarrâni pl*

a distant place, of which the kings

abê pl - ia *la* *iš - mu - u* *zi - kir šumi-šu*

my fathers had not heard mention of the name,

3. *ni - bit* *šumi - ia* *ina* *šutti*

my name in a dream

u - šab - ri - šu-ma *ilu Aššur* *ilu* *ba - nu - u - a*

did Aššur, the god, my creator, reveal to him,

4. *um - ma šēpā*^{II} *m ilu Aššur-bān-apli šar*
thus: "The feet of Ashurbanipal, king of

mātu ilu Aššur KI ṣa-bat-ma 5. *ina zi - kir šumi-šu*
Assyria, grasp and through his name

ku - šu - ud amēlu nakirē^{pl} *- ka* 6. *u - mu*
conquer thy foes." The day

šuttu an - ni - tu e - mu - ru amēlu rak - bu - šu
this dream he saw, his messenger

iš - pu - ru 7. *a - na ša - ' - al*
he sent to greet

šul - me - ia šuttu an - ni - tu ša
me. This dream, which

e - mu - ru 8. *ina ḳātā*^{II} *amēlu mār - šipri - šu*
he had seen, by the hands of his envoy

iš - pur - am - ma u - ša - an - na - a ia - a - ti
he sent and repeated to me.

9. *ul - tu lib - bi u - me ša iṣ - ba - tu*
From the very day on which he grasped

šēpā^{II} *šarru - ti - ia* 10. *amēlu Gi - mir - ra - ai*
my royal feet, the Cimmerians,

mu - dal - li - pu nišē^{pl} *māti-šu* 11. *ša*
who afflicted the people of his land, who

la ip - tal - la - ḫu abē^{pl} *- ia u*
did not fear my fathers, and

at - tu - u-a la iṣ - ba - tu 12. *šēpā*^{II} *šarru - ti - ia*
as for me had not grasped my royal feet,

ik - šu - ud 13. *ina tukulti(ti) ilu Aššur u ilu Ištar*
he conquered. With the help of Aššur and Ištar,

ilāni^{pl} *bēlē*^{pl} *- ia ultu lib - bi*
the gods, my lords, from

amēlu ḫazānāti^{pl} 14. *ša amēlu Gi - mir - ra - ai*
the governors of the Cimmerians,

ša ik - šu - du II amēlu ḫazānāti^{pl} 15. *ina*
whom he had conquered, two governors in

iṣu ṣi - iṣ - ṣi iš - ḳa - ti parzilli bi - ri - ti
bonds, chains of iron, fetters

parzilli u - tam - me - iḫ - ma 16. *it - ti*
of iron, he bound and together with

ta - mar - ti - šu ka - bit - tu u - še - bi - la
a heavy gift from him he sent

a - di maḫ - ri - ia 17. *amêlu rak - bu - šu ša*
into my presence. His messenger, whom

a - na ša - ' - al šul - me - ia ka - ai - an
to greet me continually

iš - ta - nap - pa - ra 18. *u - šar - ša - a*
he had sent, he dis-

ba - ṭi - il - tu aš - šu ša a - mat ilu Aššur
continued. Since the command of Aššur

ilu bāni - ia 19. *la iṣ - ṣu - ru a - na*
the god, my creator, he did not keep, in

e - muḳ ra - man - i - šu it - ta - kil - ma
his own power he trusted and

ig - bu - uš lib - bu 20. *e - mu - ki - e - šu a - na*
[his] heart was proud, [and] his forces for



kit - ri ^{m} *Tu - ša - mi - il - ki* *šar* $^{m\bar{a}tu}$ *Mu - ṣur*

alliance with Psammetichus king of Egypt,

21. 

ša *is - lu - u* $^{i\d{s}u}$ *nīr* *bēlu - ti - ia*

who had cast off the yoke of my dominion,



iš - pur - ma *a - na - ku* *aš - me - e - ma*

he sent. Then I heard and

22. 

u - sal - li ^{ilu} *Aššur* *u* ^{ilu} *Ištar* *um - ma*

I prayed to Aššur and Ištar, thus:



pa - an $^{am\bar{e}lu}$ *nakiri-šu* *pa - gar-šu* *li - na - di - ma*[1]

"Before his foe may his corpse be cast and

23. 

liš - šu - u - ni . . . . ^{pl} *- šu* *ki - i* *ša*

may they carry off his bones." Even as



a - na ^{ilu} *Aššur* *am - ḫu - ru* *iš - lim - ma*

to Aššur I had prayed, it came to pass.

24. 

pa - an $^{am\bar{e}lu}$ *nakiri-šu* *pa - gar-šu* *in - na - di - ma*

Before his foe his corpse was cast down and



iš - šu - u - ni . . . . ^{pl} *- šu*

they carried off his bones.

1. A variant reading gives *li-in-na-di-ma*.

25. *amēlu Gi - mir - ai ša ina ni - bit šumi - ia*
The Cimmerians, whom through my name

ša - pal - šu ik - bu - su 26. *il - bu - nim - ma*
beneath him he had trodden, drew near and

iṣ - pu - nu gi - mir māti-šu arki - šu
subdued the whole of his land. After him

māri-šu u - šib ina iṣu kussī - šu 27. *ip - šit*
his son sat on his throne. Of the

limuttim(tim) ša ina ni - iš ķātē II - ia
evil fate, which at the raising of my hands

ilāni Pl tik - li - ia 28. *ina pa - an*
the gods, my helpers, upon

abi bāni-šu u - sap - ri - ku ina ķātā II
{the father,} {his begetter,} had brought, by {the hands of}

amēlu mār-šipri-šu iš - pur - am - ma 29. *iṣ - ba - ta*
his envoy he sent [me news] and grasped

šēpā II šarru - ti - ia um - ma šarru ša ilu
my royal feet, thus: "A king, of whom god



i - du - u-šu | *at - ta* | 30. *abu - u - a* | *ta - ru - ur - ma*

{hath taken knowledge,} art thou. My father thou didst curse, and



limuttu | *iš - ša - kin* | *ina* | *pa - ni-šu* | 31. *ia - a - ti*

evil was done unto him. As for me,



ardu | *pa-liḫ - ka* | *kur-ban - ni - i - ma* | *la - šu - ṭa*

the slave that feareth thee, bless me and let me bear



ap - ša - an - ka[1]

thy yoke."

1. Col. II, ll. 95—125.

THE CUTTING OF THE CANAL OF SIPPAR BY NABOPOLASSAR, KING OF BABYLON, 625—604 B. C.

[From a cylinder in the British Museum, No. 82—7—14,979.]



1\. *ilu Na - bi - um - apil - u - ṣu - ur*

Nabopolassar,



2\. *šar Bābili* [KI] 3. *li - ri - iṣ*

king of Babylon, the de-



ga - at[1] *ilu Na - bi - um* 4. *u ilu Marduk*

sire of[2] Nabū and Marduk,



a - na - ku 5. *i - nu ilu Marduk bēlu rabū(u)*

am I. When Marduk, the great lord,



6\. *a - na za - na - an ma - ḫa - zi* 7. *ud - du - šu*

to provide for the cities, to renew



eš - ri - e - ti 8. *ur - ta - šu ka - bi - it - ti*

the shrines, his weighty command

1\. *ga-at* = *ḳāt*.

2\. Literally, "the stretching forth of the hand of", *i. e.* the object for which the hand is stretched forth in desire.

9. *u - ma - ' - i - ra - an - ni*
enjoined upon me,

10. *i - nu - mi - šu - um* 11. *Sippar* [KI]
at that time Sippar,

12. *ma - ḫa - zi zi - i - ri*[1] 13. *na - ra - am*
the august city, beloved of

[ilu] *Šamaš u* [ilu] *Ai* 14. [nâru] *Purâtu*
Šamaš and Ai, the Euphrates

is - si - šu - ma 15. . . . 16. *me - e i - ri - e - ku*
had receded from it and . . . the waters were distant

. . . 17. [ilu] *Na - bi - um - apil - u - ṣu - ur*
. . . Nabopolassar,

18. *a - aš - ri ša - aḫ - tim* 19. *pa - li - iḫ*
the meek, the humble, the worshipper

ilê ia - a - ti 20. [nâru] *Purâtu* 21. *a - na*
of the gods, even I, the Euphrates unto

Sippar [KI] 22. *lu - u - ša - aḫ - ra - am - ma*
Sippar caused to be dug out, and

1. *zi-i-ri* = *ṣîri*.

23. *me - e nu - uḫ - ši dam - ku - tim* 24. *a - na*

waters of abundance, health-giving, for

ilu Šamaš bēli - ia 25. *lu - u - ki - in*

Šamaš my lord I established.

26. *ki - bi - ir nāri šu - a - ti* 27. *i - na*

The bank of that canal with

kupri u a - gur - ri

bitumen and brickwork

28. *lu - u - ša - ar - ši - id - ma* 29. *a - na*

I strengthened, and for

ilu Šamaš bēli - ia 30. *kar šu - ul - mi - im*

Šamaš my lord a wall of safety

31. *lu - u - um - mi - id*

I erected.

THE COMPLETION OF THE WALLS OF BABYLON BY NEBUCHADNEZZAR II, KING OF BABYLON, 604—561 B. C.

[From a cylinder in the British Museum, No. 68—7—9, 1.]

Col. I, 1. *ilu* *Na - bi - um - ku - dur - ri - u - ṣu - ur*
Nebuchadnezzar,

šar *Ba - bi - lam* *KI* 2. *ru - ba - a - am*
king of Babylon, the prince

na - a - dam *mi - gi - er* *ilu* *Marduk*
exalted, the darling of Marduk,

3. *iš - ša - ak - ku* *ṣi - i - ri* *na - ra - am*
the august ruler, the beloved of

ilu *Na - bi - um* 4. *ša - ak - ka - na - ku*
Nabū, the governor

la a - ne - ḫa 5. *za - ni - in* *E - sag - ila*
who is not wearied, the patron of Esagil

u E - zi - da 6. *ša a - na*

and Ezida, who to

ilu Na - bi - um u ilu Marduk

Nabû and Marduk

bêlê pl *- šu* 7. *ki - it - nu - šu - ma ip - pu - šu*

his lords is subject, and who performs

ri - e - šu - su - un[1] 8. *na - a - dam* . . .

their service, the exalted one, . . .

9. *aplu a - ša - ri - du ša ilu Nabû - apil -*

the son of highest rank of Nabopol-

u - ṣu - ur 10. *šar Ba - bi - lam KI*

assar, king of Babylon,

a - na - ku 11. *i - nu - um ilu Marduk*

am I. When Marduk

bêlu ra - bi - u ki - ni - iš

the great lord legitimately

ib - na - an - ni - ma 12. *mâta šu - te - šu - ru*

created me and the land to rule,

1. *ri-e-šu-su-un* = *rêšût-sun.*

ni - šim *ri - e - a - am* 13. *za - na - an*
the people to shepherd, to care for

ma - ḫa - zi *ud - du - šu* *e - eš - ri - e - tim*
the towns, to renew the shrines

14. *ra - bi - iš* *u - ma - ' - ir - an - ni*
majestically commissioned me,

15. *a - na - ku* *a - na* *ilu Marduk* *bēli - ia*
I unto Marduk my lord

pa - al - ḫi - iš *u - ta - ku* 16. *Ba - bi - lam KI*
with fear was obedient. Babylon

ma - ḫa - za - šu *ṣi - i - ri* *ali*
his august city, the place

ta - na - da - a - tu - šu 17. *Im - gu - ur - ilu Bēl*
of his honour, Imgur-Bēl,

Ni - mi - it - ti - ilu Bēl 18. *dūrāni - šu*
Nimitti-Bēl, its

rabūti *u - ša - ak - li - il* 19. *a - na*
great walls, I completed; on

se - ip - pi | *abullē-šu* | 20. *rīmān*
the thresholds | of its gates | mighty

erī | *e - ik - du - u - tim* | 21. *u*
oxen of copper | | and

ṣirruššē | *še - su - zu - u - tim*
colossal serpents | reared on end

22. *u - uš - zi - iz*
I set up.

THE DEFEAT OF ASTYAGES BY CYRUS.

I. From a cylinder of Nabonidus, king of Babylon, 555—538 B. C.

[Brit. Mus., No. 82—7—14, 1025.]

Col. I, 1. 

a - na - ku *ilu* *Na - bi - um - na - ' - id*

I, Nabonidus,



šarru *ra - bu - u* *šarru* *dan - nu* 2. *šar*

the great king, the mighty king, the king



kiš - ša - ti *šar* *Bābili* *KI* *šar*

of the world, king of Babylon, king of



kib - ra - a - ti *ir - bit - ti* 3. *za - ni - in*

the four quarters, the patron



E - sag - ila *u* *E - zi - da*

of Esagil and Ezida,

4. 

ša *ilu* *Sin* *u* *ilu* *Nin - gal* *i - na*

{whose destiny} Sin and Ningal in

libbi um - mi-šu 5. *a - na ši - ma - at šarru - u - tu*
{the womb of} his mother for a royal destiny

i - ši - mu ši - ma - at - su 6. *mār*
determined, {the son of}

m ilu Nabū-balaṭ - su - iḳ - bi rubū e - im - ḳu
Nabū-balaṭsu-iḳbi, the wise prince,

pa - li - iḫ ilāni rabūti 7. *a - na - ku*
the worshipper of the great gods, am I.

8. *E - ḫul - ḫul bīt ilu Sin ša*
E - ḫul - ḫul, the temple of Sin which (is)

ki - rib alu Ḫar - ra - nu 9. *ša ul - tu*
in Ḫarran wherein from

u - mu ṣa - a - ti ilu Sin bēlu ra - bu - u
eternity Sin the great lord

10. *šu - ba - at ṭu - ub lib - bi - šu*
(as in) the dwelling-place of the delight of his heart

ra - mu - u ki - ri - ib - šu 11. *e - li*
dwells, with

ali | *u* | *bīti* | *ša - a - šu* | *lib - bu - uš*
the city | and | that temple | his heart

i - zu - uz - ma | 12. *amēlu Umman-man - da*
was wroth | and | the Scythians

u - šat - ba - am - ma | *bīti* | *šu - a - tim*
he brought | and | that temple

ub - bi - it - ma | 13. *u - ša - lik - šu* | *kar - mu - tu*
he destroyed and | he caused it to fall in ruins.

i - na | *pa - li - e - a* | *ki - i - nim* | 14. *ilu Bēl*
In | my legitimate reign | Bel

bēlu | *rabū(u)* | *i - na* | *na - ra - am*
the great lord | through | love

šarru - u - ti - ia | 15. *a - na* | *ali* | *u*
for my kingdom | unto | the city | and

bīti | *ša - a - šu* | *is - li - mu* | *ir - šu - u*
that temple | was gracious (and) | had

ta - ai - ri | 16. *i - na* | *ri - eš*
mercy. | In | the beginning of

šarru - u - ti - ia *dārūti(ti)*

my everlasting reign

u - šab - ru - ' - in - ni 17. *šu - ut - ti*

they caused me to behold a dream:

18. *ilu Marduk* *bêlu* *rabū* *u* *ilu Sin*

Marduk, the great lord, and Sin,

na - an - na - ri *šamê(e)* *u* *irṣitim(tim)*

the light of heaven and earth,

19. *iz - zi - zu* *ki - lal - la - an* *ilu Marduk*

stood on either side; Marduk

i - ta - ma - a *it - ti - ia* 20. *ilu Nabū - nā'id*

spake to me: "Nabonidus,

šar *Bābili KI* *i - na* *imēru sisē*

king of Babylon, with the horses

ru - ku - bi - ka 21. *i - ši* *libnāti pl*

of thy chariot bring bricks,

E - ḫul - ḫul *e - pu - uš - ma* *ilu Sin*

E-ḫul-ḫul build and Sin

bêlu rabû(u) 22. *i - na ki - ir - bi - šu*
the great lord therein

šu - ur - ma - a šu - ba - at - su 23. *pa - al - ḫi - iš*
cause to inhabit his dwelling-place." With fear

a - ta - ma - a a - na ^{ilu} *Bêl ilâni* ^{pl}
I spake unto the lord of the gods,

^{ilu} *Marduk* 24. *bîtu šu - a - tim ša*
Marduk : "That temple which

taḳ - bu - u e - pi - šu 25. ^{amêlu} *Umman-man - da*
thou commandest to build, the Scythian

sa - ḫi - ir - šum - ma pu - ug - gu - lu
infests it and mighty is

e - mu - ga - a - šu [1] 26. ^{ilu} *Marduk - ma i - ta - ma - a*
his strength." But Marduk spake

it - ti - ia ^{amêlu} *Umman-man-da ša taḳ - bu - u*
unto me : "The Scythian of whom thou speakest,

27. *ša - a - šu mâti - šu u šarrâni* ^{pl}
he, his land, and the kings,

1. *I. e., pu-uḳ-ḳu-lu e-mu-ḳa-a-šu.*

a - lik i - di - šu ul i - ba - aš - ši 28. *i - na*
his allies, are no more". In

ša - lu - ul - ti šatti i - na
the third year on

ka - ša - du 29. *u - šat - bu - niš - šum - ma*
an expedition[1] they caused him to advance and

m Ku - ra - aš šar mâtu An - za - an arad - su
Cyrus, king of Anzan, his

ṣa - aḫ - ri 30. *i - na um - ma - ni - šu*
petty vassal, with his troops

i - ṣu - tu amêlu Umman-man-da rap - ša - a - ti
that were few the wide-spreading Scythians

31. *u - sap - pi - iḫ* 32. *m Iš - tu - me - gu*
scattered. Astyages,

šar amêlu Umman-man-da iṣ-bat-ma ka - mu - ut - su
king of the Scythians, he captured and as a prisoner

a - na mâti-šu 33. *il - ki* 34. *a - mat ilu Bêl*
to his land he took him. (It was) the word of the

1. Or "as it approached".



rabû(u) — *ilu Marduk* — *u* — *ilu Sin*

great lord Marduk and of Sin,



na - an - na - ri — *šamê(e)* — *u* — *irṣitim(tim)*

the light of heaven and earth,

35. 

ša — *ki - bi - it - su - nu* — *la* — *in - nin - nu - u*

whose command was not annulled.

II. From the Nabonidus-Cyrus Chronicle.

[Brit. Mus., Sp. II, 964.]

1. 

ummâni-šu — *upaḫḫir-ma* — *ana* — *eli* — *m Ku - raš* — *šar*

His forces {he [*i. e.* Astyages] collected and} against Cyrus, king of



An - ša - an — *ana* — *ka - ša - di* — *il - lik - ma*

Anšan, to conquer (him) went



. . . — 2. *m Iš - tu - me - gu* — *ummâni-šu* — *ibbalkit - su - ma*

. . . But against Astyages his forces revolted and



ina — *ḳâtâ II* — *ṣa - bit* — *a - na* — *m Ku - raš* — *id - di - nu-šu*

in captivity to Cyrus they delivered him.

3. 

m Ku - raš — *a - na* — *mâtu A - gam - ta - nu* — *ali*

Cyrus (went) to Ekbatana the

šarru - u - tu	*kaspu*	*ḫurāṣu*	*bušû*
royal city.	Silver,	gold,	possessions,

makkûru	. . .	4. *ša*	*mâtu A-gam - ta - nu*
property	. . .	of	Ekbatana

iš - lul - u - ma	*a - na*	*mâtu An - ša - an*
he carried off and	to	Anšan

il - ki[1]
he took.

1. Col. II, ll. 1—4.

THE TAKING OF BABYLON BY CYRUS.

I. From the Cylinder of Cyrus.

[Brit. Mus., No. 12049.]

12. 

iš - te - ' - e - ma ma - al - ki i - ša - ru

He (*i. e.* Marduk) sought out a righteous prince,



bi - bil lib - bi ša it - ta - ma - aḫ

after his own heart, whom he might take



ka - tu - uš - šu m Ku - ra - aš šar

by the hand ; Cyrus, king of



alu An - ša - an it - ta - bi ni - bi - it - su

Anšan, he called by his name,



a - na ma - li - ku - tim kul - la - ta

for empire over the whole



nap - ḫar iz - zak - ra šu - um - šu

world he proclaimed his title.

13. *mâtu Ḳu - ti - i gi - mir um - man-man - da*
The land of Ḳutû, the whole of the tribal hordes

u - ka - an - ni - ša a - na še - pi - šu nišê pl
he forced into submission at his feet, the

ṣal - mat ḳaḳḳadi ša u - ša - ak - ši - du
men [lit. the black-headed], whom he had delivered

ḳa - ta - a-šu 14. *i - na ki - it - tim u*
into his hands, with justice and

mi - ša - ru iš - te - ni - ' - e ši - na - a - tim
righteousness he cared for them.

ilu Marduk bêlu rabû ta - ru - u nišê pl - šu
Marduk the great lord, the protector of his people,

ip - še - e - ti - ša[1] *dam - ḳa - a - ta u*
his good deeds and

lib - ba - šu i - ša - ra ḫa - di - iš
his righteous heart with joy

ip - pa - li - is 15. *a - na ali - šu*
beheld. To his city

1. In *ip-še-e-ti-ša* and *tu-kul-ti-ša* (l. 19) *ša* is employed for the pron. suff. *šu*.

Bābili KI *a - la - ak - šu ik - bi*
of Babylon that he should go he commanded,

u - ša - aṣ - bi - il - su - ma ḫar - ra - nu
he caused him to take the road

Bābili KI *ki - ma ib - ri u*
to Babylon, like a friend and

tap - pi - e il - tal - la - ka i - da - a - šu
helper he went at his side.

16. *um - ma - ni - šu rap - ša - a - tim ša*
His wide-spreading troops, of which

ki - ma me - e nāri la u - ta - ad - du - u
like the waters of a stream not to be known is

ni - ba - šu - un kakkē pl *- šu - nu ṣa - an - du - ma*
the number, with their weapons girt

i - ša - ad - di - ḫa i - da - a - šu 17. *ba - lu*
advance at his side. Without

ḳab - li u ta - ḫa - zi u - še - ri - ba - aš
contest and battle he made him enter

ki - rib *Bābili* KI *ali - šu* *Bābili* KI
into Babylon his city; Babylon

i - ṭi - ir *i - na* *šap - ša - ki*
he spared from tribulation.

m ilu Nabū - nā'id *šarru* *la* *pa - li - ḫi - šu*
Nabonidus, the king that did not fear him,

u - ma - al - la - a *ḳa - tu - uš - šu* 18. *nišê* PL
he delivered into his hand. The people of

Bābili KI *ka - li - šu - nu* *nap - ḫar*
Babylon all of them, the whole of

mātu Šu - me - ri *u* *Akkadî* KI *ru - bi - e* *u*
Sumer and Akkad, princes and

šak - kan - nak - ka *ša - pal - šu* *ik - mi - sa*
governors, beneath him bowed down,

u - na - aš - ši - ḳu *še - pu - uš - šu*
they kissed his feet,

iḫ - du - u *a - na* *šarru - u - ti - šu*
they rejoiced in his kingdom,

im - mi - ru pa - nu - uš - šu - un 19. *be - lu ša*
bright was their countenance. To the lord, who

i - na tu - kul - ti - ša u - bal - li - ṭu
through his strength raises to life

mi - tu - ta - an i - na bu - ta - ḳu
the dead, (and) from destruction

u pa - ki - e ig - mi - lu kul - la - ta - an
and misery (?) had spared all,

ṭa - bi - iš ik - ta - ar - ra - bu - šu
joyfully they paid homage,

iš - tam-ma - ru zi - ki - ir - šu 20. *a - na - ku*
they reverenced his name. I am

m Ku - ra - aš šar kiš - šat šarru rabū šarru
Cyrus, king of the world, the great king, the

dan - nu šar Bābili KI šar mātu Šu - me - ri
mighty king, king of Babylon, king of Sumer

u Ak - ka - di - i šar kib - ra - a - ti
and Akkad, king of the quarters

ir - bi - it - tim 21. *mār* ^{m} *Ka - am - bu - zi - ia*
four, son of Cambyses,

šarri rabī šar ^{alu} *An - ša - an mār māri*
the great king, king of Anšan, grandson of

^{m} *Ku - ra - aš šarri rabī šar* ^{alu} *An - ša - an*
Cyrus, the great king, king of Anšan,

liplīpi ^{m} *Ši - iš - pi - iš šarri rabī*
descendant of Teispes, the great king,

šar ^{alu} *An - ša - an* 22. *zēru da - ru - u*
king of Anšan, eternal seed

ša šarru - u - tu ša ^{ilu} *Bēl u* ^{ilu} *Nabū*
of royalty, of whom Bel and Nabū

ir - a - mu pa - la - a - šu a - na ṭu - ub
love the reign, [and] for the delight

lib - bi - šu - nu iḫ - ši - ḫa šarru - ut - su
of their heart desired his kingdom.

e - nu - ma a - na ki - rib Bābili ^{KI}
When into Babylon

e - ru - bu *sa - li - mi - iš* 23. *i - na*
I entered favourably, (and) with

ul - ṣi *u* *ri - ša - a - tim* *i - na*
exultation and shouts of joy in

ekalli *ma - al - ki* *ar - ma - a* *šu - bat*
the palace of the princes I took up a

be - lu - tim *ilu Marduk* *bēlu rabū* *lib - bi*
lordly dwelling, Marduk the great lord the

ri - il - pa - šu *ša* *mārē pl* *Bābili KI*
great heart of the Babylonians

u - . . . . . - an - ni - ma *u - mi - šam*
[inclined (?)] to me and daily

a - še - ' - a *pa - la - aḫ - šu* 24. *um - ma - ni - ia*
do I care for his worship. My wide-

rap - ša - a - tim *i - na ki - rib* *Bābili KI*
spreading troops into Babylon

i - ša - ad - di - ḫa *šu - ul - ma - niš* *nap - ḫar*
advance in peace. The whole of

mâtu Šu - me - ri u Akkadī KI zēru rabū
Sumer and Akkad, the great race,

. . . . . . - tim ul u - šar - ši 25. *dannat*
no [trouble (?)] I caused to have. {For the affliction of}

Bābili KI u kul - lat ma - ḫa - zi - šu
Babylon and all its cities

i - na ša - li - im - tim aš - te - ' - e
thoroughly did I care.

. . . 33. *u ilāni pl mâtu Šu - me - ri u*
. . . And the gods of Sumer and

Akkadī KI ša m ilu Nabū - nā'id a - na
Akkad, which Nabonidus to

ug - ga - tim bēli ilāni pl u - še - ri - bi
the anger of the lord of the gods had brought

a - na ki - rib Bābili KI i - na
into Babylon, at

ki - bi - ti ilu Marduk bēli rabī i - na
the word of Marduk the great lord in

ša - li - im - tim 34. *i - na maš - ta - ki - šu - nu*
(their) entirety in their own shrines

u - še - ši - ib šu - ba - at ṭu - ub lib - bi
did I cause to take up the habitation of (their) hearts' delight.

kul - la - ta ilāni pl ša u - še - ri - bi
May all the gods whom I have brought

a - na ki - ir - bi ma - ḫa - zi - šu - un
into their own cities

35. *u - mi - ša - am ma - ḫar ilu Bēl u*
daily before Bēl and

ilu Nabū ša a - ra - ku ūmē pl - ia
Nabū for the lengthening of my days

li - ta - mu - u lit - taš - ka - ru a-ma-a - ta
pray, let them speak the word

du - un - ki - ia u a - na ilu Marduk
for my good fortune and unto Marduk

bēli - ia li - iḳ - bu - u ša
my lord let them say :



m Ku - ra - aš šarru pa - li - ḫi - ka u

"May Cyrus the king that feareth thee and



36.

m Ka - am - bu - zi - ia mâri-šu da - . . . .

Cambyses his son [have prosperity (?)]!"

II. From the Nabonidus-Cyrus Chronicle.

[Brit. Mus., Sp. II, 964.]

12.



ina arḫu Dûzi m Ku - raš ṣal - tum ina

In the month Tammuz Cyrus a battle in



13.

Upê KI ina muḫ - ḫi nâru Zal - zal - lat

Upê on the banks of the Zalzallat



ana libbi ummânî(ni) mâtu Akkadi KI ki êpušu(šu)

against the forces of Akkad when {he had waged,}



14.

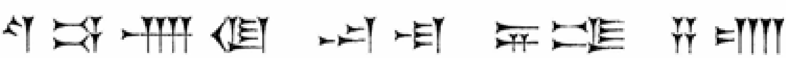
nišê Pl mâtu Akkadî KI ušpêl (?) ki

the people of Akkad he conquered; when



uḳtaṣṣir (?) nišê Pl idûk ûmu XIV

they rallied (?), the people he slew. On the 14th day



Sippar KI ba - la ṣal - tum ṣa - bit

Sippar without fighting was taken.

15. *m ilu Nabū-nā'id ihlik ūmu XVI m Ug - ba - ru*
Nabonidus fled. On the 16th day Ugbaru

amēlu paḫāt mātu Gu - ti - um u ṣābē pl m Ku - raš
the governor of Gutium and the soldiers of Cyrus

ba - la ṣal - tum 16. *ana Bābili KI ērubū arki*
without fighting in Babylon entered. Afterwards

m ilu Nabū-nā'id ki . . . (sa) ina Bābili KI ṣa - bit
Nabonidus, when . . ., into Babylon was taken captive.

. . . 19. . . *šu - lum ana ali ša - kin m Ku - raš*
. . . . . Peace for the city was established; Cyrus

šu - lum ana Bābili KI 20. *gab - bi - šu ḳi - bi*
peace to Babylon, the whole of it, proclaimed.

m Gu - ba - ru amēlu paḫāti-šu amēlu paḫāti ina
Gubaru, his governor, as governor in

Bābili KI ip - te - ḳid 21. *u ultu arḫu Kislimi*
Babylon he appointed, and from the month Kislev

adi arḫu Adari ilāni pl ša mātu Akkadī KI ša
to the month Adar the gods of Akkad, which



m ilu Nabū-nā'id ana Bābili KI u - še - ri - du

Nabonidus to Babylon had brought down,

22. 

a - na ma - ḫa - zi - šu-nu ilūrū pl

to their own cities returned.[1]

1. Col. III, ll. 12—22.

INSCRIPTION OF DARIUS, KING OF BABYLON, 521—485 B. C.

[From Schulz, *Journal Asiatique*, Troisième Série, t. IX, pl. VIII, col. a.]



1. *ilu* *rabû(u)* *ilu* *A - ḫu - ru - ma - az - da*

A great god (is) Aḫurumazda,



2. *ša* *ḳak - ḳa - ru* *a - ga - a* 3. *id - din - nu* *ša*

who this soil did create, who



šamê(e) 4. *an - nu - tu* *id - din - nu* 5. *ša*

these heavens did create, who



amêlu *ṣâbê pl* *id - din - nu* 6. *ša* *gab - bi*

mankind did create, who all



nu - uḫ - šu 7. *a - na* *amêlu* *ṣâbê pl* *id - din - nu*

abundance unto mankind has granted,



8. *ša* *a - na* *m* *Da - a - ri - ia - a - muš* 9. *šarri*

who Darius the king

ib - nu - u *išten(en)* 10. *ina* *šarrāni* pl *maḫ - ru - tu*
did make one among kings that were before,

išten(en) 11. *ina* *mu - te - ' - i - me* pl 12. *maḫ - ru - tu*
one among rulers that were before.

a - na - ku 13. m *Da - a - ri - ia - a - muš* 14. *šarru*
I am Darius the

rabū(u) *šar* *šarrāni* pl 15. *šar* *mātāti* pl
great king, king of kings, king of lands,

ša *nap - ḫar* 16. *li - ša - na - a - ta* *gab - bi*
of the whole of all tongues,

17. *šarru* *ša* *ḳaḳ - ḳa - ru* *a - ga - a - ta*
king of this soil,

18. *ra - bi - tum* *ru - uḳ - tum*
great (and) extensive,

19. *mār* m *Uš - ta - as - pa*
son of Hystaspes,

20. m *A - ḫa - ma - an - ni - iš - ši - '*
the Achaemenian.

INSCRIPTION OF ANTIOCHUS-SOTER, KING OF BABYLON, 280—260 B. C.

[From a cylinder in the British Museum, No. 80—6—17, 1.]

1. *m An - ti - ' - ku - us šarru*
Antiochus, the

rabû(u) 2. *šarru dan - nu šar kiššati šar*
great king, the mighty king, king of the world, king of

Bābili KI *šar mātāti* 3. *za - ni - in*
Babylon, king of lands, patron of

E - sag - ila u E - zi - da
Esagil and Ezida,

4. *âplu ašaridu ša m Si - lu - uk - ku*
the princely son of Seleucus,

šar 5. *amêlu Ma - ak - ka - du - na - ai šar*
king of the Macedonians, king of

Bābili KI 6. *a - na - ku . . . ina arḫu Adari ūmi*
Babylon, am I. . . . In the month Adar, on

XX KAM 14. *šatti XLIII uš - šu ša*
the 20th day, in the 43rd year, the foundation of

E - zi - da 15. *bīti ki - i - ni*
Ezida, the true temple,

bīt ilu Nabū ša ki - rib Bar - zip KI
the temple of Nabū which is in Borsippa,

16. *ad - di - e uš - ši - šu . . .* 34. *ilu Nabū*
I laid its foundation . . . O Nabū,

apil E - sag - ila 35. *bu - kur*
son of Esagil, the first-born

ilu Marduk riš - tu - u 36. *i - lit - ti*
of Marduk, of highest rank, offspring of

ilu Eru - u - a šar - rat 37. *a - na*
Erūa the queen, into

E - zi - da bīti ki - i - ni 38. *bīt*
Ezida, the true temple, the temple of

ilu A-nu-ti-ka šu-bat ṭu-ub lib-bi-ka
thy divinity, the dwelling of thy heart's desire,

39. *i-na ḫi-da-a-tu u ri-ša-a-tu*
with joy and shouting

40. *i-na e-ri-bi-ka i-na*
when thou enterest, at

ki-bi-ti-ka 41. *kit-ti ša*
thy righteous command which

la uš-tam-sa-ku li-ri-ku u-mi-ia
is not hindered, long be my days,

42. *li-mi-da šanāti(ti)-ia*
many be my years,

43. *li-kun iṣu kussû-u-a*
established be my throne,

li-il-bi-ir 44. *pa-lu-u-a i-na*
old may my reign become. By

ḫaṭ-ṭa-ka ṣi-i-ri 45. *mu-kin*
thy exalted sceptre, that holds fast

pal - lu - uk - ku šamê(e) u irṣitim(tim) 46. *i - na*
the circuit of heaven and earth, at

pi - i - ka el - li liš - tak - ka - nu
thy bright mouth may they establish

47. *du - un - ki - ia mâtâti* [pl] *ištu ṣi - it*
my good fortune. The lands from the rising of

ilu Šamši(ši) 48. *a - di e - ri - ib ilu Šamši(ši)*
the Sun to the setting of the Sun

lik - šu - du 49. *kâtâ* [II] *- ai man - da - at - ti - ši - nu*
may my hands conquer; their tribute

lu - us - ni - ḳi - ma 50. *a - na šuk - lu - lu*
may I hold fast and for the completion of

E - sag - ila 51. *u E - zi - da*
Esagil and Ezida

lu - bi - il ilu Nabû 52. *aplu ašaridu*
may I bring (it). O Nabu, princely son,

a - na E - zi - da 53. *bîti ki - i - ni*
into Ezida, the true temple,

i - na *e - ri - bi - ka* 54. *damiḳtim(tim)*
when thou enterest, good fortune for

An - ti - ' - ku - us *šar* *mātāti*
Antiochus king of the lands,

55. *m Si - lu - uk - ku* *šarri* *māri - šu*
Seleucus the king, his son,

56. *As - ta - ar - ta - ni - ik - ku*
Stratonice

57. *ḫi - rat - su* *šar - ra - at*
his spouse, the queen,

58. *da - mi - iḳ - ti - šu - nu* 59. *li - iš - ša - kin*
may their good fortune be established

i - na *pi - i - ka*
at thy mouth!

THE CREATION OF THE GODS.

[K 5419 c and 82–7–14, 402.]

1. *e - nu - ma* | *e - liš* | *la* | *na - bu - u*

When | above | not | named was

ša - ma - mu | 2. *šap - liš* | *am - ma - tum* | *šu - ma*

heaven | (and) below | earth | a name

la | *zak - rat* | 3. *Apsū - ma* | *riš - tu - u*

did not bear,[1] | and Ocean, | the primeval,

za - ru - šu - un | 4. *mu - um - mu* | *Ti - āmat*

who begat them, | (and) confusion, | Tiämat,

mu - al - li - da - at | *gim - ri - šu - un*

who bore | them both, —

5. *mē* [pl] *- šu - nu* | *iš - te - niš* | *i - ḫi - ḳu - u - ma*

their waters | together | mingled | and

6. *gi - pa - ra* | *la* | *ki - iṣ - ṣu - ra*

no field | was formed,

1. *I. e*, did not exist.

ṣu - ṣa - a *la* *še - '* 7. *e - nu - ma* *ilâni* [pl]

no marsh was to be seen, when yet of the gods

la *šu - pu - u* *ma - na - ma* 8. *šu - ma* *la*

there had not been called into being any, (and) no name

zuk - ku - ru *ši - ma - tu* *la* [*ša - a - mu*]

did they bear, (and) no destinies were determined,

9. *ib - ba - nu - u - ma* *ilâni* [*gi - mir - šu - un*] (?)

then were created the gods, all of them,

10. *ilu* *Laḫ - mu* *ilu* *La - ḫa - mu* *uš - ta - pu - u*

Laḫmu (and) Laḫamu were called into being

. . . . . 11. *a - di* *ir - bu - u* . . . . .

. . . . . Ages increased . . . . .,

12. *An - šar* *ilu* *Ki - šar* *ib - ba - nu - u* . . . . .

Anšar (and) Kišar were created . . . . .

13. *ur - ri - ku* *ûmê* [pl] . . . . . 14. *ilu* *A - nu*

Long were the days . . . . ., Anu

a - bi . . . . . 15. *An - šar* *ilu* *A - nim* . . . . .

the father . . . . . Anšar (and) Anu . . . . .

THE REVOLT OF TIĀMAT, THE DRAGON.

[K 3473 + 79—7—8, 296 + R 615, K 8524, K 8575 and 88—4—19, 13 with restorations from K 4832 and 81—7—27, 80.]

1. *An - šar* *pa - a - šu* *i - pu - šam - ma* 2. *a - na*
Anšar his mouth opened and to

ilu *Ga - ga* *sukkalli - šu* *a - ma - tu* *i - zak - kar*
Gaga his minister the word he addressed :

3. *a - lik* *ilu* *Ga - ga* *suk - kal - lum* *mu - ṭib*
"Go Gaga, (thou) minister that rejoicest

ka - bit - ti - ia 4. *a - na* *ilu* *Laḫ - mu*
my spirit, to Laḫmu

ilu *La - ḫa - mu* *ka - a - ta* *lu - uš - pur - ka*
(and) Laḫamu thee will I send.

. . . . 7. . . . *ilāni* *na - gab - šu - un*
. . . . the gods, all of them,

8. [*li - ša - nu liš - ku - nu*] *ina ki - ri - e - ti*
the tongue let them prepare, at the banquet

liš - bu 9. [*aš - na - an li - ku - lu*]
let them sit, bread let them eat,

lip - ti - ḳu ku - ru - na 10. [*a - na* ^ilu^ *Marduk*
let them mix sesame-wine, for Marduk,

mu - tir gi - mil - li (?)] *- šu - nu li - ši - mu*
their avenger, let them decree

šim - ta 11. [*al - ka* ^ilu^ *Ga*] *- ga*
the lot. Go Gaga,

ḳud - me - šu - nu i - ziz - ma 12. [*mimma ša*
before them stand and all that

a - zak - ka] *- ru - ka šu - un - na - a ana*
I tell thee repeat unto

ša - a - šu - un
them.

[Ll. 13—66, containing Anšar's message to Laḫmu and Laḫamu, correspond word for word with the message as delivered by Gaga in ll. 71—124; see pp. 126 ff.]

67. *il - lik* ^ilu^ *Ga - ga ur - ḫa - šu*
Gaga went, his way

u - šar - di - ma 68. *aš - riš* ^{ilu}*Laḫ - mu u*

he took and humbly before Laḫmu and

^{ilu}*La - ḫa - me ilāni*^{pl} *abē*^{pl} *- šu* 69. *uš - kin - ma*

Laḫamu the gods, his fathers, he made obeisance and

iš - šiḳ ḳaḳ - ḳa - ra ša - pal - šu - un 70. *i - šir*

he kissed the ground beneath their feet, he humbled himself,

iz - ziz - ma i - zak - kar - šu - un 71. *An - šar*

he stood up and spake unto them : "Anšar

ma - ru - ku - nu u - ma - ' - i - ra - an - ni

your son hath sent me,

72. *te - rit lib - bi - šu u - ša - aṣ - bi - ra - an - ni*

of the design of his heart he informed

ia - a - ti 73. *um - ma Ti - āmat a - lit - ta - ni*

me thus : 'Tiāmat our mother

i - zir - ra - an - na - ši 74. *pu - uḫ - ru*

hath conceived a hatred for us, with

šit - ku - na - at - ma ag - giš lab - bat

all her might[1] angrily she rages.

1. Literally, "using (her) full strength".

75. *is - ḫu - ru - šim - ma* *ilâni* *gi - mir - šu - un*
They have turned to her, the gods, all of them,

76. *a - di* *ša* *at - tu - nu* *tab - na - a* *i - da - ša*
with those whom ye created, at her side

al - ka
do they go.

77. *im - ma - aṣ - ru - nim - ma* *i - du - uš*[1]
They are banded together and at the side of

Ti - âmat *te - bu - u - ni*
Tiâmat they advance,

78. *iz - zu* *kap - du*
they are furious, they plan

la *sa - ki - pu* *mu - ša* *u* *im - ma*
without resting night and day,

79. *na - šu - u* *tam - ḫa - ri* *na - zar - bu - bu*
they make ready for battle, fuming (and)

lab - bu
raging,

80. *unkenna(na)* *šit - ku - nu-ma* *i - ban - nu - u*
with united forces they make

ṣu - la - a - tum
war.

81. *Um - mu - Ḫu - bur* *pa - ti - ḳat*
Ummu-Ḫubur,[2] who formed

ka - la - ma
all things,

82. *uš - rad - di* *kakkê pl*
has added weapons

1. *i-du-uš* fr. *iduššu* (= *ana idi*) "at the side of".
2. A title of the monster Tiâmat.

la maḫ - ri | *it - ta - lad* | *ṣir - maḫ - i*
invincible, she has spawned monster-serpents,

83. *zak - tu - ma* | *šin - ni* | *la* | *pa - du - u*
sharp of tooth, unsparing

at - ta - ' - i | 84. *im - ta* | *kima*
of fang (?), with poison like

da - a - mi | *zu - mur - šu - nu* | *uš - ma - al - li*
blood their body has she filled.

85. *ušumgalli*^pl | *na - ad - ru - u - ti* | *pul - ḫa - a - ti*
Monster-vipers, fierce ones, with terror

u - šal - biš - ma | 86. *me - lam - me* | *uš - daš - ša - a*
has she clothed and with brightness endowed,

e - liš | *um - daš - šad* | 87. *a - mir - šu - nu* | *šar - ba - ba*
on high {she has caused them to .....} {Whosoever beholds them,} dread (?)

liš - ḫar - mi - im | 88. *zu - mir - šu - nu*
overpowers him, their body

liš - taḫ - ḫi - dam - ma | *la* | *i - ni - ' - u*
rears up, and none can stop

i - rat - su - un | 89. *uš - ziz*[1] | *ba - aš - mu*

their breast. | She has set up | a viper,

ṣir - ruš - šu u ilu La - ḫa - mi | 90. *u - gal - lum*

a dragon and *Laḫami*, | a hurricane,

šidimmu (?) *u akrab-amēlu* | 91. *ūmē pl*

{a raging hound} and a scorpion-man, | tempests

da - ab - ru - ti nūn-amēlu u

that are mighty, a fish-man and

ku - sa - rik - ki | 92. *na - aš kakkē pl*

rams (?), | bearing weapons

la pa - di - i la a - di - ru ta - ḫa - zi

without mercy, without fear of the fight.

93. *gab - ša te - ri - tu - ša la ma - ḫar*

Mighty are her commands, unopposed

ši - na - a - ma | 94. *ap - pu - un - na - ma iš - tin*

are they, and | of huge stature the

eš - ri - tum kīma šu - a - tu uš - tab - ši

eleven[2] in this manner has she made.

1. III 1, Pret. fr. *naṣāṣu*.

2. *I. e.*, the monsters described in ll. 82—92.

95. *i - na ilâni bu - uk - ri - ša*
Among the gods her first-born,

šu - ut iš - kun - ši pu - uḫ - ri
since he had given her support,

96. *u - ša - aš - ki* *ilu* *Kin - gu ina bi - ri - šu-nu*
she has exalted Kingu, in their midst

ša - a - šu uš - rab - bi - iš
him she has raised to power.

97. *a - li - ku - ut*
The going

maḫ - ri pa - an um - ma - ni mu - ir - ru - ut
in front before the forces, the leadership

puḫri
of the host,

98. *na - aš kakkê* *pl* *ti - iṣ - bu - tu*
the raising of weapons to begin,

ti - bu - u a - na - an - tu
to advance to the attack,

99. *šu - ud tam-ḫa - ri*
generalship in battle,

ra - ab šik - ka - tu - ti
prowess in the fight,

100. *ip - ḳid - ma*
she entrusted

ḳa - tuš - šu u - še - ši - ba - aš - šu ina kar - ri
to his hand, she made him sit in costly raiment.

101. *ad - di* *ta - a - ka* *ina* *puḫur* *ilâni*
"I have recited thy spell, in the assembly of the gods

u - šar - bi - ka 102. *ma - li - kut* *ilâni*
I have raised thee to power, with the rule of the gods,

gim - rat - su - nu *ḳa - tuk - ka* *uš - ma - al - li*
all of them, thy hand have I filled.

103. *lu - u* *šur - ba - ta - ma* *ḫa - ' - i - ri*
Be thou great, thou, my

e - du - u *at - ta* 104. *li - ir - tab - bu - u*
chosen spouse, let them magnify

zik - ru - ka *eli* *kal* . . . . . . *- uk - ki*
thy name over all . . . .".

105. *id - din - šum - ma* *dupšîmâti* pl
She gave him the tablets of destiny,

i - ra - at - su *u - šat - me - iḫ*
on his breast she put :

106. *ka - ta* *ḳibît-ka* *la*
"May thy command not

in - nin - na - a *li - kun* *ṣi - it*
be annulled, established be that which cometh forth from

pi - i - ka 107. *in - na - nu* *ilu Kin - gu*
thy mouth!" Now Kingu,

šu - uš - ḳu - u *li - ḳu - u* *ilu A-nu - ti*
(thus) exalted, having received the power of Anu,

108. *ilâni* *mârê pl - ša* *ši - ma - ta*
for the gods, her sons, the lot

iš - ti - mu 109. *ip - šu* *pi - ku - nu* *ilu Gibil*
determined: "Let your word the Fire-god

li - ni - iḫ - ḫa 110. *nâʾid* *ina*
overpower! Whoever is exalted in

gil - mu - ru *ma - ag - ša - ri* *liš - rab - bi - ib*
excellence, might let him display!"[1]

111. *aš - pur - ma* *ilu A-nu - um* *ul i - li - ʾ*
I sent to Anu, he cannot (go)

ma - ḫar - ša 112. *ilu Nu - dim - mud* *e - dur - ma*
against her, Nudimmud was afraid and

1. Literally, "make mighty".

i - tu - ra ar - kiš 113. *' - ir* [ilu] *Marduk*
turned back. Marduk has set out,

ab - kal - lu ilāni ma - ru - ku - un
the director of the gods, your son,

114. *ma - ḫa - riš Ti - āmat lib - ba - šu a - ra*
against Tiāmat his heart to set out

ub - la 115. *ip - šu pi - i - šu i - ta - ma - a*
{has prompted (him).} His word he addressed

a - na ia - a - ti 116. *šum - ma - ma a - na - ku*
unto me: "If I,

mu - tir gi - mil - li - ku - un
your avenger,

117. *a - kam - me Ti - āmat - ma u - bal - laṭ*
will conquer Tiāmat and give life to

ka - šu - un 118. *šuk - na - a - ma pu - uḫ - ru*
you, appoint an assembly,

šu - ti - ra i - ba - a šim - ti 119. *i - na*
make preeminent (and) proclaim my lot. In

Up - šu - ukkin - na - ki *mit - ḫa - riš* *ḫa-diš*
Upšukkinnaku together joyfully

tiš - ba - ma 120. *ip - šu* *pi - ia* *ki - ma*
seat yourselves. With my mouth in place of

ka - tu - nu - ma *ši - ma - tu* *lu - šim - ma*
you the lot will I decree.

121. *la ut - tak - kar* *mim-mu - u* *a - ban - nu - u*
Let it not be altered, whatever I

a - na - ku 122. *ai* *i - tur* *ai* *in - nin - na - a*
do, {may it never be changed,} {may it never} be annulled,

se - ḳar *šap - ti - ia* 123. *ḫu - um - ṭa - nim - ma*
the word of my lips." Hasten and

ši - mat - ku - nu *ar - ḫiš* *ši - ma-šu* 124. *lil - lik*
your destiny swiftly decree for him, that he may go

lim - ḫu - ra *na - kar - ku - nu* *dan - nu*
(and) fight your strong enemy!'"

125. *iš - mu - ma* *ilu Laḫ - mu* *ilu La - ḫa - mu*
They heard, Laḫmu (and) Laḫamu,

iz - . . . . 126. *ilu Igigi nap - ḫar - šu - nu*
. . . . The Igigi, all of them,

i - nu - ku mar - ṣi - iš 127. *mi - na - a*
wailed grievously : "What

nak - ra a - di ir - šu - u ṣi - . . . . .
has been altered, until . . . .?

128. *la ni - i - di ni - i - ni ša Ti - āmat*
We do not understand of Tiāmat

e - piš - ti - ša 129. *ik - ša - šu - nim - ma*
the deed!" They collected (?) and

il - lak - u - ni 130. *ilāni rabûti*
they go, the great gods

ka - li - šu - nu mu - šim - mu šim - ti
all of them, who decree the lot ;

131. *i - ru - bu - ma mut - ti - iš An - šar*
they entered in before Anšar,

im - lu - u . . . . . 132. *in - niš - ḳu a - ḫu*
they filled (the chamber?) they pressed on (?) one



u a-ḫi ina puḫri . . . . . 133. *li-ša-nu*

another in the assembly . . . . . The tongue



iš-ku-nu ina ki-ri-e-ti uš-bu

they prepared, at the banquet {they seated themselves;}



134. *aš-na-an i-ku-lu ip-ti-ḳu*

bread they ate, they mixed



ku-ru-na 135. *ši-ri-sa mat-ḳu*

sesame-wine; the sweet drink, the mead,



u-sa-an-ni . . . . . .*-šu-un* 136. *ši-ik-ru*

distorted their . . . . .; they were drunk (?)



ina ša-te-e ḫa-ba-ṣu zu-um-ru

with drinking, their bodies were filled (?);



137. *ma-'-diš e-gu-u ka-bit-ta-šu-un*

they were exceeding slack, their spirit



i-te-el-la 138. *a-na ilu Marduk mu-tir*

was exalted; for Marduk their



gi-mil-li-šu-nu i-šim-mu šim-ta

avenger they decreed the lot.

1. So the traces of characters on K 3473 *etc.* read.

THE FIGHT OF MARDUK AND THE DRAGON.

[K 3437 + R 641, K 5420 c, R 2. 83, 79—7—8, 251 and 82—9—18, 3737.]

1. *id - du - šum - ma* *pa - rak* *ru - bu - tum*
They set for him a lordly chamber,

2. *ma - ḫa - ri - iš* *ab - bi - e - šu* *a - na*
surpassing his fathers as

ma - li - ku - tum *ir - me* 3. *at - ta - ma*
counsellor he took his place. "Thou art

kab - ta - ta *i - na* *ilāni* *ra - bu - tum*
preeminent among the great gods,

4. *ši - mat - ka* *la* *ša - na - an* *se - ḳar - ka*
thy lot is without equal, thy word is

ilu *A - nim* 5. *ilu Marduk* *kab - ta - ta*
Anu. O Marduk, thou art preeminent

i - na ilāni ra - bu - tum 6. *ši - mat - ka*
among the great gods, thy lot

la ša - na - an se - ḳar - ka ilu A - nim
is without equal, thy word is Anu.

7. *iš - tu u - mi - im - ma la in - nin - na - a*
Henceforth unannulled will be

ki - bit - ka 8. *šu - uš - ḳu - u u*
thy command, to exalt and

šu - uš - pu - lu ši - i lu - u ga - at - ka[1]
to abase shall be (in) thy hand.

9. *lu - u ki - na - at ṣi - it*
Established be that which cometh forth from

pi - i - ka la sa - ra - ar se - ḳar - ka
thy mouth, irresistible be thy word,

10. *ma - am - ma - an i - na ilāni i - tuk - ka*
let no one among the gods thy boundary

la it - ti - iḳ 11. *za - na - nu - tum ir - šat*
transgress. May abundance, the desire of

1. *ga-at-ka* = *ḳāt-ka*; the Babylonian pronunciation of *ḳ* as *g* occurs also in l. 15.

pa-rak ilāni - ma 12. *a - šar sa - gi - šu - nu*
the shrines of the gods, while they are in want,

lu - u ku - un aš - ru - uk - ka
be established in thy sanctuary.

13. *ilu Marduk at - ta - ma mu - tir - ru*
Marduk, thou art our

gi - mil - li - ni 14. *ni - id - din - ka*
avenger; we give thee

šar - ru - tum kiš - šat kal gim - ri - e - ti
the kingdom over the whole world.

15. *ti - šam - ma*[1] *i - na pu - ḫur lu - u*
Sit down in might, be

ša - ga - ta a-mat - ka 16. *kak - ki - ka*
exalted (in) thy word, may thy weapon

ai ip - pal - tu - u li - ra - i - su
never be defeated, may it crush

na - ki - ri - ka 17. *be - lum ša tak - lu - ka*
thy foe. O lord, whoso trusteth in thee,

1. *ti-šam-ma* = *tišab-ma*.

na - piš - ta - šu *gi - mil - ma* 18. *u* *ilu*
his life spare, but {as for the god,}

ša *lim - ni - e - ti* *i - ḫu - zu* *tu - bu - uk*
who the evil began, pour out

nap - šat - su 19. *uš - zi - zu - ma* *i - na*
his life!" Then set they in

bi - ri - šu - nu *lu - ba - šu* *iš - tin* 20. *a - na*
their midst a garment, (and) to

ilu Marduk *bu - uk - ri - šu - nu* *šu - nu*
Marduk, their first-born they

iz - zak - ru 21. *ši - mat - ka* *be - lum* *lu - u*
spake: "May thy lot, O lord, have

maḫ - ra - at *ilāni - ma* 22. *a - ba - tum*
preeminence among the gods, to destroy

u *ba - nu - u* *ki - bi* *li - ik - tu - nu*
and to create — give the word and it shall be accomplished.

23. *ip - ša* *pi - i - ka* *li - ' - a - bit*
Open thy mouth (and) may there disappear

lu - ba - šu 24. *tu - ur* *ki - bi - šum - ma*
the garment, again command it and

lu - ba - šu *li - iš - lim* 25. *iḳ - bi - ma*
let the garment be whole!" He spake

i - na *pi - i - šu* *' - a - bit* *lu - ba - šu*
with his mouth, away went the garment;

26. *i - tu - ur* *iḳ - bi - šum - ma* *lu - ba - šu*
again he commanded it and the garment

it - tab - ni 27. *ki - ma* *ṣi - it* *pi - i - šu*
was restored. So soon as {that which came forth from} his mouth

i - mu - ru *ilāni* *ab - bi - e - šu*
they saw, the gods his fathers,

28. *iḫ - du - u* *ik - ru - bu* *ilu Marduk - ma*
they rejoiced, they paid homage (saying): "Marduk

šar - ru 29. *u - uṣ - ṣi - pu - šu* *iṣu ḫaṭṭa*
is king!" They added to him the sceptre,

iṣu kussā *u* *palā(a)* 30. *id - di - nu - šu*
the throne and the ring (?), they gave him

kak - ku la ma - aḫ - ra da - ' - i - bu
a weapon invincible, overwhelming

za - ai - ri 31. *a - lik - ma ša Ti - āmat*
the foe. "Now go and of Tiāmat

nap - ša - tu - uš pu - ru - ' - ma
the life cut off, and

32. *ša - a - ru da - mi - ša a - na*
may the wind her blood into

pu - uz - ra - tum li - bil - lu - ni
concealment carry away."

33. *i - ši - mu-ma ša* ^ilu^ *Bêl ši - ma - tu - uš ilāni*
They decreed for the lord his lot, did the gods

ab - bi - e - šu 34. *u - ru - uḫ šu - ul - mu*
his fathers, on a way of prosperity

u taš - me - e uš - ta - aṣ - bi - tu - uš
and success they caused him to take

ḫar - ra - nu 35. *ib - šim - ma* ^iṣu^ *kašta*
the road. He prepared the bow,



kak - ka - šu u - ad - di 36. *mul - mul - lum*

his weapon he fixed, a spear



uš - tar - ki - ba u - kin - šu ba - at - nu

he slung on, he arranged it . . . . . .,



37. *iš - ši - ma* isu *miṭṭa im - na - šu*

he raised the club (?), in his right hand



u - ša - ḫi - iz 38. isu *kašta u* mašku *iš - pa - tum*

he grasped (it), the bow and the quiver



i - du - uš - šu i - lu - ul 39. *iš - kun*

at his side he hung. He set



bi - ir - ḳu i - na pa - ni - šu 40. *nab - lu*

the lightning in front of him, with flame,



muš - taḫ - mi - ṭu zu - mur - šu

that burnt, his body



um - ta - al - la 41. *i - pu - uš - ma sa - pa - ra*

he filled. He made a net



šul - mu - u kir - biš[1] *Ti - āmat* 42. *ir - bit - ti*

to enclose the bowels of Tiāmat, four

1. *kirbiš* here and in l. 48 is probably not an adverb but a contraction of *kirbi ša*; cf. l. 65.

ša - a - ri *uš - te - iṣ - bi - ta* *ana* *la* *a - ṣi - e*
winds he posted that there might not escape

mim - mi - ša 43. *šâru šûtu* *šâru iltânu*
anything of her, the South-wind, the North-wind,

šâru šadû *šâru aḫarrû* 44. *i - du - uš*
the East-wind, the West-wind; at his side

sa - pa - ra *uš - taḳ - ri - ba* *ḳi - iš - ti*
the net he brought near, the gift

abi - šu *ilu* *A - nim* 45. *ib - ni* *im - ḫul - la*
of his father Anu. He created the *imḫullu*

šâra *lim - na* *me - ḫa - a* *a - šam - šu - tum*
an evil wind, the storm, the hurricane,

46. *šâra* *arba'(ba)* *šâra* *siba* *šâra* *dâliḫa*
the four-fold (?) wind, the seven-fold (?) wind,[1] the whirlwind,

šâra *lâ* *šanân* 47. *u - še - ṣa - am - ma*
the wind without equal; he caused to go forth

šârê pl *ša* *ib - nu - u* *si - bit - ti - šu - un*
the winds which he had created, the seven of them,

1. Literally, the wind "four", the wind "seven".

48. *kir - biš Ti - āmat šu - ud - lu - ḫu*
the bowels of Tiāmat to destroy,

ti - bu - u arki - šu
to advance after him.

49. *iš - ši - ma be - lum*
Then raised the lord

a - bu - ba kakka - šu rabā(a)
the thunderbolt, his mighty weapon,

50. *^{iṣu} narkabta ši - kin*
the chariot, {a construction}

la maḫ - ri ga - lit - ta ir - kab
without equal, terrible, he mounted;

51. *iṣ - mid - sim - ma ir - bit na - aṣ - ma - di*
he harnessed it and a yoke of four horses

i - du - uš - ša i - lul
to it he bound,

52. [*gi - mir - šu - nu*]
all of them

la pa - du - u ra - ḫi - ṣu mu - up - par - ša
unsparing, overwhelming, flying along,

53. [*ma - la - a ru - ' - ti*] *šin - na - šu - nu*
full of slaver their teeth,

na - ša - a im - ta 54. [*la - sa - ma i - du*] *- u*
flecked with foam, in galloping skilled,

ša - pa - na *lam - du* . . . . . 59. *uš - te - šir - ma*
to trample down trained, ... he directed

[*ḫarrānu - ša*] *ur - ḫa - šu* *u - šar - di - ma*
its way, his road he took and

60. *aš - riš* *Ti - āmat* [*ag*] *- gat* *pa - nu - uš - šu*
against Tiāmat, the furious, his face

iš - kun . . . . . 63. *i - na* *u - mi - šu*
he set. . . . . . Then

i - ṭul - lu - šu *ilāni* *i - ṭul - lu - šu* 64. *ilāni*
they beheld him, the gods beheld him, the gods,

abē - šu *i - ṭul - lu - šu* *ilāni* *i - ṭul - lu - šu*
his fathers, beheld him, the gods beheld him.

65. *iṭ - ḫi - ma* *be - lum* *ḳab - lu - uš*[1] *Ti - a - ma - ti*
And the lord drew near, on the midst of Tiāmat

i - bar - ri 66. *ša* *ilu* *Kin - gu* *ḫa - ' - ri - ša*
he gazed, of Kingu, her spouse,

i - še - ' - a *me - ki - šu* 67. *i - na - aṭ - ṭal - ma*
he surveyed his . . . . As he gazed,

1. *ḳabluš* is probably a contraction of *ḳablu ša*.

e - ši ma - lak - šu 68. *sa - pi - iḫ ṭe - ma - šu - ma*
troubled was his going,[1] loosened was his mind and

si - ḫa - ti ip - šit - su 69. *u ilāni*
stopped was his action. And the gods

ri - ṣu - šu a - li - ku i - di - šu 70. *i - mu - ru*
his helpers, who went at his side, saw

. . . . . - da a - ša - ri - du ni - ṭil-šu - un i - ši
the . . . . . of the leader, their sight was troubled.

. . . . . . 75. *iš - ši - ma be - lum a - bu - ba*
. . . . . . Then raised the lord the thunderbolt,

kakka - šu rabā(a) 76. . . . . . *Ti - āmat ša*
his mighty weapon, [against] Tiāmat, who

ik - mi - lu ki - a - am iš - pur - ši . . . . .
was furious, thus he sent (the word): ". . . . .

85. *lu ṣa - an - da - at*[2] *um - mat - ki*
Equipped be thy host,

lu rit - ku - su šu - nu kakkē pl - ki
let them be set in order, thy weapons.

1. That is, as Marduk gazed, Kingu was troubled. 2. *ṣa-an-da-at* = *ṣamdat*.

86. *en - di - im - ma*[1] *a - na - ku u ka - a - ši*
Stand! I and thou,

i ni - pu - uš ša - aš - ma
let us join battle!"

87. *Ti - āmat an - ni - ta i - na še - mi - ša*
Tiāmat this when she heard,

88. *maḫ - ḫu - taš i - te - mi u - ša - an - ni ṭe - en - ša*[2]
like one possessed was she, she lost her senses,

89. *is - si - ma*[3] *Ti - āmat šit - mu - riš e - li - ta*
she cried, did Tiāmat, furiously (and) loud,

90. *šur - šiš ma - al - ma - liš il - ru - ra iš - da - a - ša*
from the roots asunder trembled her foundation.[4]

91. *i - man - ni šip - ta il - ta - nam - di ta - a - ša*
She recited an incantation, she uttered her spell,

1. *en-di-im-ma* = *emdīma.*
2. *ṭe-en-ša* = *ṭēm-ša.*
3. *is-si* = *išsi.*
4. *I. e.*, the ground she stood upon.

92. *u ilāni ša taḫāzi u - ša - ' - lu*
and the gods of the battle, cried

šu - nu kakkē [pl] *- šu - nu* 93. *in - nin - du-ma*[1]
they for their weapons. Then advanced

Ti - āmat abkal ilāni [pl] [ilu] *Marduk*
Tiāmat (and) the arbiter of the gods, Marduk;

94. *ša - aš - meš it - tib - bu ḳit - ru - bu*
to the fight they come on, they draw near

ta - ḫa - zi - iš 95. *uš - pa - ri - ir - ma be - lum*
for battle. The lord spread

sa - pa - ra - šu u - šal - mi - ši 96. *im - ḫul - lu*
his net to catch her, the evil wind

ṣa - bit ar - ka - ti pa - nu - uš - šu
that was behind in her face

um - daš - šir 97. *ip - te - ma pi - i - ša Ti - āmat*
he let loose. She opened her mouth did Tiāmat

a - na la - ' - a - ti - šu 98. *im - ḫul - la*
to its full extent (?), the evil wind

1. *in-nin-du* = *innimdū*, IV 1 fr. *emēdu*.

uš - te - ri - ba   *a - na*   *la*   *ka - tam*
he made to enter   while yet she had not shut

šap - ti - ša   99. *iz - zu - ti*   *šārē*^{pl}
her lips.   The terrible   winds

kar - ša - ša   *i - ṣa - nu - ma*   100. *in - ni - ḫaz*
her belly   filled and   taken was

lib - ba - ša - ma   *pa - a - ša*   *uš - pal - ki*
her courage and   her mouth   she opened wide.

101. *is - suk*   *mul - mul - la*   *iḫ - te - pi*
He grasped   the spear,   he shattered

ka - ras - sa[1]   102. *kir - bi - ša*   *u - bat - ti - ḳa*
her belly,   her bowels   he severed,

u - šal - liṭ   *lib - ba*   103. *ik - mi - ši - ma*
he pierced   (her) heart.   He overcame her and

nap - ša - taš   *u - bal - li*   104. *ša - lam - ša*
her life   he cut off,   her body

id - da - a   *eli - ša*   *i - za - za*   105. *ul - tu*
he cast down,   upon her   he stood.   After

1. *ka-ras-sa = karaš-ša.*

Ti - āmat a - lik pa - ni i - na - ru
Tiāmat, the leader, he had slain,

106. *ki - iṣ - ri - ša up - tar - ri - ra pu - ḫur - ša*
her might was broken, her strength

is - sap - ḫa 107. *u ilāni ri - ṣu - ša*
was scattered, and the gods her helpers,

a - li - ku i - di - ša 108. *it - tar - ru*[1]
who went at her side, trembled,

ip - la - ḫu u - saḫ - ḫi - ru ar - kat - su - un
were afraid (and) turned back;

109. *u - še - ṣu - ma nap - ša - tuš e - ṭi - ru*
they took themselves off their life to save.

110. *[ni] - ta la - mu - u na - par - šu - diš la*
In an enclosure were they caught, to escape not

li - ' - e 111. *[e] - sir - šu - nu - ti - ma*
able were they. He took them captive,

kakkē^pl - šu-nu u - šab - bir 112. *sa - pa - riš*
their weapons he broke, in the net

1. *it-tar-ru* for *ittararū*, I 2, Pret. fr. ררת.

na - du - ma *ka - ma - riš* *uš - bu* 113. *. . . . . . - du*
were they cast and in the snare they sat. The . . . . .

tub - ḳa - a - ti *ma - lu - u* *du - ma - mu*
of the quarters of heaven they filled with howling,

114. *še - rit - su* *na - šu - u* *ka - lu - u*
his punishment they bore, they were held

ki - suk - kiš 115. *u* *iš - tin* *eš - rit*
in confinement. And on the eleven

nab - ni - ti *šu - ut* *pul - ḫa - ti* *i - ṣa - nu*
creatures, which {with the power of striking terror} she had filled,

116. *mi - il - la* *gal - li - e* *a - li - ku*
the troop (?) of devils that went

ka - . . . . - ni - ša 117. *il - ta - di*
at her . . . ., he brought

ṣir - ri - e - ti *i - di - šu - nu* *. . . . .*
affliction, their strength . . . . .,

118. *ga - du* *tuḳ - ma - ti - šu - nu* *ša - pal - šu*
together with their opposition beneath him

ik - bu - us | 119. *u* | *ilu Kin - gu*

he trampled. Moreover Kingu,

ša ir - ta - bu - u . . . . -šu - un | 120. *ik - mi - šu - ma*

who had become great . . . ., he conquered and

it - ti | *ilu . . . . . - ga* | *e - la - a . . . . .*

with . . . . . ga . . . .

im - ni - šu | 121. *i - kim - šu - ma* | *dupšīmāti* pl

he counted him; he took from him the tablets of destiny

la [si - ma - ti - šu] | 122. *i - na* | *ki - šib - bi*

that were not his by right, with a seal

ik - nu - kam - ma | *ir - tu - uš* | *it - mu - uḫ*

he sealed (them) and in his breast he held (them).

123. *iš - tu* | *lim - ni - šu* | *ik - mu - u*

After his enemies he had conquered

i - sa - du | 124. *ai - bu* | *mut - ta - ' - du*

(and) destroyed, (and) the arrogant foe

u - ša - pu - u | *šu - ri - šam* | 125. *ir - nit - ti*

had made . . . . ., and the triumph

An-šar e-li na-ki-ru ka-li-iš
of Anšar over the enemy had completely

uš-zi-zu 126. *ni-is-mat* [ilu] *Nu-dim-mud*
established, (and) the purpose of Nudimmud

ik-šu-du [ilu] *Marduk kar-du* 127. *e-li*
had attained, the valiant Marduk over

ilâni [pl] *ka-mu-tum ṣi-bit-ta-šu*
the gods that were captive his durance

u-dan-nin-ma 128. *ṣi-ri-iš Ti-âmat*
strengthened and to Tiâmat

ša ik-mu-u i-tu-ra ar-ki-iš
whom he had captured he turned back.

129. *ik-bu-us-ma be-lum ša Ti-a-ma-tum*
Then trod the lord upon Tiâmat's

i-šid-sa 130. *i-na mi-ṭi-šu la pa-di-i*
hinder part, with his club (?) that had no mercy,

u-nat-ti mu-uḫ-ḫa 131. *u-par-ri-'-ma*
he smashed the skull, he cut

uš - la - at | *da - mi - ša* | 132. *ša - a - ru*
the channels | of her blood, | the wind,

il - ta - nu | *a - na* | *pu - uz - rat*
the north-wind | into | concealment

uš - ta - bil | 133. *i - mu - ru - ma* | *ab - bu - šu*
he made carry (it). | His fathers beheld,

iḫ - du - u | *i - ri - šu* | 134. *ši - di - e*
they rejoiced, | they were glad, | presents

šul - ma - nu | *u - ša - bi - lu šu - nu* | *a - na*
(and) gifts | they brought | unto

ša - a - šu | 135. *i - nu - uḫ - ma* | *be - lum*
him. | Then rested | the lord;

ša - lam - tu - uš | *i - bar - ri* | 136. *šir ku - pu*
on her corpse | he gazes, | the flesh of the body (?)

u - za - a - zu | *i - ban - na - a* | *nik - la - a - ti*
he divides, | he forms | cunning plans.

137. *iḫ - pi - ši - ma* | *ki - ma* | *nu - nu* | *maš - di - e*
He split her | like | a fish | . . . . .

a - na šinā - šu 138. *mi - iš - lu - uš - ša*
into two halves, one half of her

iš - ku - nam - ma ša - ma - ma u - ṣa - al - lil
he set in place and as heaven he spread out.

139. *iš - du - ud par - ku ma - aṣ - ṣa - ru*
He drew a bolt, a watchman

u - ša - aṣ - bi - it 140. *me - e - ša la*
he stationed, her waters not

šu - ṣa - a šu - nu - ti um - ta - ' - ir
to let out upon them he enjoined.

141. *šamī(e) i - bi - ir aš - ra - tum*
Heaven he passed through, the places

i - ḫi - ṭam - ma 142. *uš - tam - ḫi - ir mi - iḫ - rat*
he surveyed, and he placed over against

apsī šu - bat ilu Nu - dim - mud
the abyss the dwelling of Nudimmud.

143. *im - šu - uḫ - ma be - lum ša apsū*
And the lord measured of the abyss



bi - nu - tu - uš - šu | 144. *eš - gal - la* | *tam - ši - la - šu*

its structure, | a mansion | like unto it



u - ki - in | *E - šar - ra* | 145. *eš - gal - la*

he founded, | Ešara. | The mansion



E - šar - ra | *ša* | *ib - nu - u* | *ša - ma - mu*

Ešara, | which | he had created | as heaven,



146. *ilu A - num* | *ilu Bēl* | *u* | *ilu E - a*

Anu | Bēl | and | Ea



ma - ḫa - zi - šu - un | *uš - ram - ma*

in their districts[1] | he caused to inhabit.

1. Literally "cities".

THE CREATION OF THE HEAVENLY BODIES AND THE SEASONS.

[K 3567 + K 8588 and K 8526.]

1. *u - ba - aš - šim* *man-za-za* *an* *ilāni*
He (*i. e.* Marduk) formed a place for the gods,

rabūti 2. *kakkabāni* [pl] *tam - šil - šu - nu* *lu - ma - ši*
the great ones; the stars their images, the *lumaši*-stars,

uš - zi - iz 3. *u - ad - di* *šatta*
he fixed. He ordained the year,

mi - iṣ - ra - ta *u - ma - aṣ - ṣir* 4. *XII*
into sections he divided (it), for the twelve

arḫē [pl] *kakkabāni* [pl] *III* *TA. A. AN* *uš - zi - iz*
months three stars he fixed.

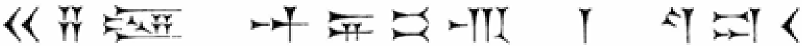
5. *iš - tu* *u - mi* *ša* *šattu* *uṣ - ṣi*
From the day when the year comes forth



6.

adi u - ṣu - ra - ti u - šar - šid

until the end he founded



man-za - az [ilu] *Ni - bi - ri ana ud - du - u*

the station of Nībir to determine



7.

rik - si - šu - un a - na la e - piš an - ni

their bounds; that none might err,



8.

la e - gu - u ma - na - ma man-za - az

nor go astray the station of



[ilu] *Bēl u* [ilu] *E - a u - kin it - ti - šu*

Bēl and Ea he set with him.



9.

ip - te - ma abullē [pl] *ina ṣi - li*

He opened great gates in the sides,



10.

ki - lal - la - an ši - ga - ru ud - dan - ni - na

both (sides), the bolt he made strong



11.

šu - me - la u im - na ina ka - bit - ti - ša - ma

on left and right. In the midst(?) thereof



12.

iš - ta - kan e - la - a - ti [ilu] *Nannar - ru*

he fixed the zenith. The Moon-god

uš - te - pa - a *mu - ša* *iḳ - ti - pa*

he caused to appear, the night he entrusted (to him).

13. *u - ad - di - šum - ma* *šu - uk - nat* *mu - ši*

He appointed him, a being of the night,

a - na *ud - du - u* *u - mi* 14. *ar - ḫi - šam*

to determine the days, monthly

la *na - par - ka - a* *ina* *a - gi - e*

without ceasing with the crown

u - ṣir 15. *i - na* *rêš* *arḫi - ma*

. . . . "At the beginning of the month,

na - pa - ḫi . . . . *- la - a - ti* 16. *ḳar - ni*

at the shining of the . . . . . ., the horns

na - ba - a - ta *ana* *ud - du - u* *VI* *u - mi*[1]

shalt thou command to determine six days,

17. *i - na* *umi VII KAN* *a - ga - a* *šum - šu - la*

(and) on the seventh day the crown to divide."

1. K 8526 reads

THE STORY OF THE DELUGE.

The account given by Ṣīt-napishtim to the hero Gilgamesh.

[K 2252 + K 2602 + K 3321 + K 4486 + S 1881, K 3375, K 7752 + 81—2—4, 245 + 81—2—4, 296 + 81—2—4, 460, K 8517 *etc.*]

8. *m Ṣīt - napištim(tim) ana ša - šu - ma izakara(ra)*
Ṣīt-napištim to him spake,

a - na ilu Gilgameš
to Gilgameš :

9. *lu - up - te - ka*
"I will reveal to thee,

ilu Gilgameš a - mat ni - ṣir - ti
O Gilgameš, the hidden word,

10. *u*
and

pi - ris - ta ša ilāni pl ka - a - ša
the decision of the gods to thee

lu - uḳ - bi - ka
will I declare.

11. *alu Šu - ri - ip - pak alu*
Šurippak, a city,

ša ti - du - šu at - ta
which thou knowest,

12. *ina [ki - šad*
(which) on the bank

nâru Pu - rat - ti šak - nu 13. *alu šu - u*
of the Euphrates lies, that city

la - bir - ma ilâni[pl] *kir - bu - šu* 14. *a - na*
was old and the gods within it — to

ša - kan a - bu - bi , ub - la lib - ba - šu - nu
send a deluge their hearts prompted

ilâni[pl] *rabûti*[pl] 15. [*i - ba - šu*] *abi - šu - nu*
the great gods. There was their father

ilu A - nu - um 16. *ma - lik - šu - nu ku - ra - du*
Anu, their counsellor the warrior

ilu Bêl 17. *guzalû - šu - nu ilu Nin - ib*
Bêl, their messenger Ninib,

18. *gu - gal - la - šu - nu ilu En - nu - gi*
their director Ennugi.

19. *ilu Nin - igi - azag ilu E - a it - ti - šu - nu*
The lord of wisdom, Ea, with them

ta - šib - ma 20. *a - mat - su - nu u - ša - an - na - a*
sat and their word he repeated

a - na *ki - ik - ki - šu* 21. *ki - ik - kiš*
to the house of reeds[1] : 'Reed-house,

ki - ik - kiš *i - gar* *i - gar* 22. *ki - ik - ki - šu*
reed-house! Wall, wall! O reed-house,

ši - me - ma *i - ga - ru* *ḫi - is - sa - as*
hear! O wall, understand!

23. *amêlu* *Šu - ri - ip - pa - ku - u* *mâr*
Thou man of Šurippak, son of

m *Ubara - ilu* *Tu - tu* 24. *u - ḳur* *bîta*
Ubara-Tutu, pull down (thy) house,

bi - ni *iṣu* *elippa* 25. *muš - šir* *mešrê(e)*
build a ship, leave (thy) possessions,

še - ' - i *napšâti* pl 26. *na - ak - ku - ra*
take heed for (thy) life, (thy) property

zi - ir - ma *na - piš - ta* *bul - liṭ*
abandon and (thy) life save,[2]

1. Ea probably addresses Ṣit-napištim in a dream, while the latter is sleeping in a house of reeds; *see* l. 196.
2. Literally, "cause to live".

27. *šu - li - ma zēr nap - ša - a - ti ka - la - ma*
and bring up living seed of every kind

a - na lib - bi *iṣu* *elippi*
into the ship.'

[Ll. 28—80, concerning the building of the ship, are much broken. After finishing the ship, Ṣît-napištim proceeds to fill it.]

81. [*mimma i - šu - u e - ṣi - en - ši* 82. *mimma*
With all that I had I filled it; with all

i - šu - u e - ṣi - en - ši kaspu 83. *mimma*
that I had I filled it, of silver; with all

i - šu - u e - ṣi - en - ši ḫurāṣu 84. *mimma*
that I had I filled it, of gold; with all

i - šu - u e - ṣi - en - ši zēr napšāti [pl]
that I had I filled it, of living seed

ka - la - ma 85. *uš - te - li a - na libbi*
of every kind; I brought up into

iṣu *elippi ka - la kim - ti - ia u sa - lat - ia*
the ship all my family and household;

86. *bu - ul ṣēri u - ma - am ṣēri*
the cattle of the field, the beasts of the field,

mârê [pl] *um - ma - a - ni ka - li - šu - nu*
craftsmen, all of them

u - še - li 87. *a - dan - na* [ilu] *Šamaš*
I brought in. A fixed time Šamaš

iš - ku - nam - ma 88. *mu - ir ku - uk - ki ina*
had appointed (saying): 'The ruler of the darkness at

li - la - a - ti u - ša - az - na - an - nu
eventide will send[1]

ša - mu - tu ki - ba - a - ti 89. *e - ru - ub*
a heavy rain; (then) go

ana lib - bi [iṣu] *elippi - ma pi - ḫi bâbi - ka*
into the ship and shut thy door.'

90. *a - dan - nu šu - u iḳ - ri - da* 91. *mu - ir*
That appointed time arrived; the ruler of

ku - uk - ki ina li - la - a - ti
the darkness at eventide

i - za - an - na - nu ša - mu - tu ki - ba - a - ti
sent a heavy rain.

1. Literally, "will cause to rain".

92. *ša u - mi at - ta - ṭal bu - na - šu*
Of the storm I saw its beginning;

93. *u - mu a - na i - tap - lu - si pu - luḫ - ta*
the storm to gaze upon fear

i - ši 94. *e - ru - ub a - na lib - bi* [iṣu] *elippi - ma*
I had, I entered into the ship and

ap - te - ḫi ba - a - bi 95. *a - na pi - ḫi - i ša*
shut the door. To the pilot of

[iṣu] *elippi a - na Pu - zu - ur -* [ilu] *Bēl*
the ship, to Puzur-Bēl

[amēlu] *malaḫi* 96. *ekalla at - ta - di - in*
the sailor, the ark[1] I handed over

a - di bu - še - e - šu 97. *mim - mu - u še - e - ri*
together with its contents. When the early dawn

ina na - ma - ri 98. *i - lim - ma iš - tu*
appeared, there came up from

i - šid šamē(e) ur - pa - tum ṣa - lim - tum
the horizon a black cloud.

1. Literally, "great house, palace".

99. *ilu Rammān ina lib - bi - ša ir - tam - ma - am - ma*
Rammān in the midst thereof thunders and

100. *ilu Nabū u ilu Marduk il - la - ku*
Nabū and Marduk go

ina maḫ - ri 101. *il - la - ku guzalê pl*
before, they go as messengers

šadū(u) u ma - a - tum 102. *tar - gul - li*
over mountain and country; the anchor

ilu Ur - ra - gal i - na - as - saḫ 103. *il - lak*
Uragal tears away; there goes

ilu Nin - ib mi - iḫ - ra u - šar - di
Ninib, the storm he makes discharge itself.

104. *ilu A - nun - na - ki iš - šu - u*
The Anunnaki carried

di - pa - ra - a - ti 105. *ina nam - ri - ir - ri - šu - nu*
(their) torches, with their brightness

u - ḫa - am - ma - ṭu ma - a - tum 106. *ša ilu Rammān*
they light up the land. Of Rammān

šu - mur - ra - as - su[1] *i - ba - ' - u*
his whirlwind reached

šamē(e) 107. *mimma nam - ru ana e - ṭu - ti*
the heavens, all light into darkness

ut - tir - ru . . . 112. *ul im - mar a - ḫu*
was turned. . . . No man beholds

a - ḫu-šu 113. *ul u - ta - ad - da - a nišē* pl
his fellow, no more were men recognised

ina šamē(e) 114. *ilāni* pl *ip - la - ḫu*
in heaven. The gods were afraid of

a - bu - ba - am - ma 115. *it - te - iḫ - su*
the deluge, they retreated,

i - te - lu - u ana šamē(e) ša ilu *A - num*
they went up into the heaven of Anu.

116. *ilāni* pl *kīma kalbi kun - nu - nu*
The gods like a hound crouched down,

ina ka - ma - a - ti rab - ṣu 117. *i - šis - si*
in the enclosure (of heaven) they sat cowering. She cried aloud

1. *šu-mur-ra-as-su* = *šumurrat-su.*

118.

ilu Iš - tar ki - ma a - lit - ti u - nam - ba

did Ištar like a woman in travail, lamented

ilu Be - lit ilāni pl ṭa - bat rig - ma

the Lady of the gods with a loud voice :

119.

ud - mu ul - lu - u a - na ṭi - iṭ - ṭi

'That (former) race into clay

120

lu - u i - tur - ma aš - šu a - na - ku ina

has been changed, since I in

pu - ḫur ilāni pl ak - bu - u limuttu

the assembly of the gods commanded evil.

121.

ki - i ak - bi ina pu - ḫur ilāni pl

When I commanded in the assembly of the gods

122.

limuttu ana ḫul - lu - uk nišē pl - ia

evil, for the destruction of my people

123.

ḳab - la ak - bi - ma a - na - ku - um - ma

a storm I commanded. That which I

124.

ul - la - da - ni šu - u ai - ma ki - i

brought forth — where (is it)? Like

mārē [pl] *nūnē* [pl] *u - ma - al - la - a*
the spawn of fish it fills

tam - ta - am - ma 125. *ilāni* [pl] *šu - ut*
the sea!' The gods of

ilu A - nun - na - ki *ba - ku - u* *it - ti - ša*
the Anunnaki wept with her,

126. *ilāni* [pl] *aš - ru* *aš - bi* *i - na* *bi - ki - ti*
the gods {were bowed down,} they sat in tears,

127. *kat - ma* *šap - ta - šu - nu* . . . . . 128. *VI*
pressed together were their lips . . . . . For six

ur - ra *u* *mu - ša - a - ti* 129. *il - lak*
days and nights blew

ša - a - ri *a - bu - bu* *me - ḫu - u* *i - sap - pan*
the wind, the deluge, the tempest overwhelmed

māta 130. *si - bu - u* *u - mu* *i - na*
the land. The seventh day when

ka - ša - a - di *it - ta - rak* *me - ḫu - u*
it drew near, there ceased the tempest,

a - bu - bu *kab - la* 131. *ša* *im - daḫ - ṣu*
the deluge, the storm, which had fought

ki - ma *ḫa - ai - al - ti* 132. *i - nu - uḫ*
like a host. Then rested

tâmtu *uš - ḫa - ri - ir - ma* *im - ḫul - lu*
the sea, it subsided, and the hurricane,

a - bu - bu *ik - lu* 133. *ap - pa - al - sa*
the deluge ceased. I looked upon

ta - ma - ta *ša - kin* *ku - lu* 134. *u*
the sea while I caused (my) voice to resound, but

kul - lat *te - ni - še - e - ti* *i - tu - ra* *a - na*
all mankind was turned into

ṭi - iṭ - ṭi 135. *ki - ma* *u - ri* *mit - ḫu - rat*
clay. In place of fields there lay before (me)

u - sal - lu 136. *ap - ti* *nap - pa - ša - am - ma*
a swamp. I opened the air-hole and

urru *im - ta - ḳut* *eli* *dûr*
the light fell upon the wall

ap - pi - ia 137. *uk - tam - mi - is - ma*
of my face;[1] I was bowed down,

at - ta - šab *a - bak - ki* 138. *eli*
I sat down, I wept; over

dūr *ap - pi - ia* *il - la - ka* *di - ma - ai*
my cheek flowed my tears.

139. *ap - pa - li - is* *kib - ra - a - ti* *pa - tu*[2]
I looked upon the world — all was

tâmtu 140. *a - na* *XII* *TA. A. AN*
sea. After twelve (days?)

i - te - la - a *na - gu - u* 141. *a - na*
emerged the land. To

mâtu Ni - ṣir *i - te - mid* *iṣu elippu* 142. *šadû(u)*
the land of Niṣir the ship took its course. The mountain

mâtu Ni - ṣir *iṣu elippa* *iṣ-bat-ma* *a - na* *na - a - ši*
of the land of Niṣir held the ship fast and to slip

ul *id - din* 143. *ištēn(en)* *u - mu* *šanâ(a)* *u - mu*
did not allow (it). The first day, the second day

1. *I. e.*, "upon my cheek". 2. *pa-tu* probably = *pāṭu*.

šadū(u) *Ni - ṣir* do. 144. *šal - ša* *u - mu*
the mountain Niṣir do. The third day,

ri - ba - a *u - mu* *šadū(u)* *Ni - ṣir* do.
the fourth day the mountain Niṣir do.

145. *hanšu(šu)* *siššа(ša)* *šadū(u)* *Ni - ṣir* do.
The fifth, the sixth the mountain Niṣir do.

146. *sibā(a)* *u - ma* *i - na* *ka - ša - a - di*
The seventh day when it drew near,

147. *u - še - ṣi - ma* *summatu* *u - maš - šir*
I sent forth a dove (and) let (her) go.

148. *il - lik* *summatu* *i - tu - ra - am - ma*
The dove flew to and fro[1] but

149. *man-za - zu* *ul* *i - pa - aš - šum - ma*[2] *is - saḫ - ra*
a resting-place there was not and she returned.

150. *u - še - ṣi - ma* *sinuntu* *u - maš - šir*
Then sent I forth a swallow (and) let (her) go.

151. *il - lik* *sinuntu* *i - tu - ra - am - ma*
The swallow flew to and fro but

1. Lit. "went and returned". 2. I 1, Pres. fr. *bašū*.

152. *man-za - zu* *ul* *i - pa - aš - šum - ma* *is - saḫ - ra*

a resting-place there was not and it returned.

153. *u - še - ṣi - ma* *a - ri - ba* *u - maš - šir*

Then sent I forth a raven (and) let (it) go.

154. *il - lik* *a - ri - bi - ma* *ḳa - ru - ra* *ša*

The raven flew and the abatement of

mē [pl] *i - mur - ma* 155. *iḳ - rib*[1] *i - ša - aḫ - ḫi*

the waters beheld and it came near wading

i - tar - ri *ul* *is - saḫ - ra* 156. *u - še - ṣi - ma*

(and) croaking, (but) did not return. Then I brought (all) out

a - na *IV* *šārē* [pl] *at - ta - ki* *ni - ḳa - a*

unto the four winds, I offered an offering

157. *aš - kun* *sur - ḳi - nu* *ina* *eli*

I made a libation on

ziḳ - ḳur - rat *šadī(i)* 158. *VII* *u* *VII*

the peak of the mountain; in sevens

karpatu *a - da - gur* *uk - tin* 159. *i - na*

the vessels I set out, un-

1. Perhaps read *ik-kal*, "it fed".

šap - li - šu-nu at - ta - bak ḳanū ⁱṣᵘ erinu
der them I heaped up reed, cedar-wood

u . . . . . 160. *ilāni ᵖˡ i - ṣi - nu*
and . . . . . The gods smelt

i - ri - ša 161. *ilāni ᵖˡ i - ṣi - nu e - ri - ša*
the savour, the gods smelt the savour

ṭa - a - ba 162. *ilāni ᵖˡ ki - ma zu - um - bi - e*
that was sweet, the gods like flies

eli bēl niḳē ip - taḫ - ru 163. *ul - tu*
over the sacrificer collected. When

ul - la - nu - um - ma ⁱˡᵘ Bēlit ilāni ina ka - ša - di - šu
now the Lady of the gods drew near

164. *iš - ši . . . . . ᵖˡ rabūti ᵖˡ ša ⁱˡᵘ A - nu - um*
she raised the great jewels (?), which Anu

i - pu - šu ki - i ṣu - ḫi - šu 165. *ilāni ᵖˡ*
had made according to her wish, (crying): '(What) gods

an - nu - ti lu - u ᵃᵇⁿᵘ uknī kišādi - ia [1]
these (are)! By the (jewels of) *lapis lazuli* upon my neck,

1. For *ᵃᵇⁿᵘ uknī kišādi-ia* it is possible to read *ᵃᵇⁿᵘ ṣipri-ia, i. e.* "By my (jewels of) *lapis lazuli*".

ai am - ši 166. *ūmē*^{pl} *an - nu - ti*
I will not forget! These days

aḫ - su - sa - am - ma ana da - riš ai
have I set in my memory, never will I

am - ši 167. *ilāni*^{pl} *lil - li - ku - ni*
forget (them)! Let the gods come

a - na sur - ḳi - ni 168. ^{ilu}*Bēl ai*
to the offering, (but) let not Bēl

il - li - ka a - na sur - ḳi - ni
come to the offering,

169. *aš - šu la im - tal - ku - ma iš - ku - nu*
since he took not counsel and sent

a - bu - bu 170. *u nišē*^{pl} *- ia im - nu - u*
the deluge and my people he surrendered

ana ka - ra - ši 171. *ul - tu ul - la - nu - um - ma*
to destruction.' When now

^{ilu}*Bēl ina ka - ša - di - šu* 172. *i - mur*
Bēl drew near, he saw



iṣu elippa-ma i-te-ziz ilu Bēl 173. *lib-ba-ti*

the ship; then wroth was Bēl, with anger



im-ta-li ša ilāni ilu Igigi

was he filled against the gods of the Igigi:



174. *ai-um-ma u-ṣi na-piš-ti*

"Who then has escaped with life?



175. *ai ib-luṭ amēlu ina ka-ra-ši*

No man must live in the destruction!"



176. *ilu Nin-ib pa-a-šu ēpuš-ma iḳabbi*

Then Ninib his mouth opened and spake



177. *izakar(ar) ana ḳu-ra-di ilu Bēl*

(and) said to the warrior Bēl:



178. *man-nu-um-ma ša la ilu E-a a-ma-ti*

"Who but Ea (this) thing



i-ba-an-nu 179. *u ilu E-a*

could do? And Ea



i-di-e-ma ka-la šip-ri 180. *ilu E-a*

knoweth every matter!" Then Ea

pa - a - šu *ēpuš-ma* *iḳabbi* 181. *izakar(ar)* *ana*
his mouth opened and spake (and) said unto

ḳu - ra - di *ilu Bēl* 182. *at - ta*
the warrior Bēl : "Thou

abkal *ilāni pl* *ḳu - ra - du*
director of the gods! O warrior!

183. *ki - i - ki - i* *la* *tam - ta - lik - ma*
So ill-advised wert thou that

a - bu - ba *taš - kun* 184. *be - el* *ḫi - ṭi*
a deluge thou didst send! (On the) sinner

e - mid *ḫi - ṭa - a - šu* 185. *be - el* *ḳil - la - ti*
lay his sin! (On the) transgressor

e - mid *ḳil - lat - su* 186. *ru - um - me* *ai*
lay his transgression! Forbear, let not

ib - ba - ti - iḳ *šu - du - ud* *ai* *ir - . . . . .*
(all) be destroyed! Have patience (?), let not (all) be . . . . !

187. *am - ma - ku* *taš - ku - nu* *a - bu - ba* 188. *nēšu*
Instead of sending a deluge, let a lion

lit - ba - am - ma *niše* pl *li - ṣa - aḫ - ḫi - ir*
come and mankind let him lessen!

189. *am - ma - ku* *taš - ku - nu* *a - bu - ba*
Instead of sending a deluge,

190. *barbaru* *lit - ba - am - ma* *niše* pl
let a leopard come and mankind

li - ṣa - aḫ - ḫi - ir
let him lessen!

191. *am - ma - ku*
Instead of

taš - ku - nu *a - bu - ba*
sending a deluge,

192. *ḫu - šaḫ - ḫu*
let a famine

liš - ša - kin - ma *māta* *liš -. . . . .*
take place and the land . . . . !

193. *am - ma - ku*
Instead

tas - ku - nu *a - bu - ba*
of sending a deluge,

194. *ilu Ur - ra*
let the Plague-god

lit - ba - am - ma *niše* pl *liš - giš*
come and mankind let him slay!

195. *a - na - ku*
I

ul ap - ta - a *pi - ris - ti* *ilāni* pl
did not divulge the decision of the

rabūti pl | 196. *At - ra - ḫa - sis* | *šu - na - ta*
great gods! | Atra-ḫāsis | a dream

u - šab - ri - šum - ma | *pi - ris - ti* | *ilāni* pl
I caused to see | and (thus) the decision of | the gods

iš - me | 197. *e - nin - na - ma* | *mi - lik - šu* | *mil - ku*
he heard!" | Thereupon | came he to a decision,

198. *i - lim - ma* | ilu *Bēl* | *a - na* | *lib - bi* | iṣu *elippi*
and Bēl went up | into | the ship;

199. *iṣ - bat* | *ḳa - ti - ia - ma* | *ul - te - la - an - ni*
he took | my hand | and | forth he brought

ia - a - ši | 200. *uš - te - li* | *uš - tak - mi - is*
me; | he brought forth, | he caused to bow down

sin - niš - ti | *ina* | *i - di - ia* | 201. *il - pu - ut*
my wife | at | my side, | he turned us

pu - ut - ni - ma | *iz - za - az* | *ina* | *bi - ri - in - ni*
to one another,[1] | he stood | between us,

i - kar - ra - ban - na - ši | 202. *i - na* | *pa - na*
he blessed us: | "Formerly

1. Literally, "he turned our front".

m Ṣît-napištim a - me - lu - tum - ma 203. *e - nin - na - ma*
Ṣît-napištim (was) of mankind, but now

m Ṣît-napištim u sinništi-šu lu - u e - mu - u ki - i
let Ṣît-napištim and his wife be like unto

ilâni pl na - ši - ma 204. *lu - u a - šib - ma*
the gods, even us, and let dwell

m Ṣît-napištim ina ru - u - ki ina pi - i
Ṣît-napištim afar off at the mouth

nârâti pl 205. *il - ḳu - in - ni - ma ina*
of the rivers!" Then took they me and afar

ru - ki ina pi - i nârâti pl
off, at the mouth of the rivers

uš - te - ši - bu - in - ni
they made me to dwell.

THE DESCENT OF ISHTAR INTO HADES.

The arrival of the goddess at the gates of the Lower World.

[K 162.]

1\. *a - na māt lā tāri ḳaḳ - ḳa - ri*
To the land whence none return, the place

i - ṭi - e 2. *ilu Ištar mārat ilu Sin*
of darkness, Ištar the daughter of Sin

u - zu - un - ša iš - kun
her ear inclined;[1]

3\. *iš - kun - ma mārat ilu Sin*
then inclined the daughter of Sin

u - zu - un - ša 4. *a - na bīt e - ṭi - e*
her ear to the house of darkness,

šu - bat ilu Ir - kal - la 5. *a - na bīt ša*
the seat of the god Irkalla, to the house {from which}

1\. *I. e.*, "directed her attention".

e - ri - bu - šu *la* *a - ṣu - u* 6. *a - na*
he that enters comes not forth, to

ḫar - ra - ni *ša* *a - lak - ta - ša* *la*
the road whose path does not

ta - ai - rat 7. *a - na* *bît* *ša*
return, to the house whose

e - ri - bu - šu *zu - um - mu - u* *nu - u - ra*
visitor is excluded from the light,

8. *a - šar* *epirê* [pl] *bu - bu - us - su - nu* [1]
to the place where dust is their bread

a - kal - šu - nu *ṭi - iṭ - ṭu* 9. *nu - u - ru*
(and) their food is mud. The light

ul *im - ma - ru* *ina* *e - ṭu - ti* *aš - ba*
they behold not, in darkness they dwell,

10. *lab - šu - ma* *kîma* *iṣ - ṣu - ri* *ṣu - bat*
and are clothed like birds in a garment

gap - pi 11. *eli* *iṣu* *dalti* *u* *iṣu* *sikkûri*
of feathers; over door and bolt

1. *bu-bu-us-su-nu* = *bubût-su-nu.*

ša - pu - uḫ *ip - ru* 12. ^ilu^ *Iš-tar* *a - na* *bāb*
is scattered the dust. Ištar, to the gate

māt *lā* *tāri* *ina* *ka - ša - di - ša* 13. *a - na*
{of the land} whence none return at her approach, to

amēlu *pētū* *ba - a - bi* *a - ma - tum* *iz - zak - kar*
the porter at the gate the word addresses :

14. *amēlu* *pētū - me - e*[1] *pi - ta - a* *ba - ab - ka*
Ho! Porter! Open thy gate!

15. *pi - ta - a* *ba - ab - ka - ma* *lu - ru - ba*
Open thy gate, that I may enter,

a - na - ku 16. *šum - ma* *la* *ta - pat - ta - a*
even I! If thou openest not

ba - a - bu *la* *ir - ru - ba* *a - na - ku*
the gate, so that I enter not,

17. *a - maḫ - ḫa - aṣ* *dal - tum* *sik - ku - ru*
I will smite the door, the bolt

a - šab - bir 18. *a - maḫ - ḫa - aṣ*
will I shatter, I will smite

1. *mē* is here probably to be taken as an enclitic particle.

si - ip - pu - ma u - ša - bal - kat *iṣu* *dalāti* *pl*
the threshold and tear down the doors,

19. *u - še - el - la - a mi - tu - ti ākilūti* *pl*
I will raise up the dead, that they may eat

bal - ṭu - ti 20. *eli bal - ṭu - ti*
(and) live, (and) over the living

i - ma - ' - du mi - tu - ti 21. *amēlu* *pētū*
will swarm the dead. The porter

pa - a - šu i - pu - uš - ma i - ḳab - bi 22. *iz - zak - ka - ra*
his mouth opened and spake; he addresses

a - na rabīti(ti) *ilu* *Iš - tar* 23. *i - zi - zi*
the princess Ištar : "Stay,

be - el - ti la ta - na - da - aš - ši
O lady, thou shalt not throw it down!

24. *lu - ul - lik šumu - ki lu - ša - an - ni a - na*
Let me go (and) thy name declare to

šar - ra - ti *ilu* *Allatu*
the queen Allatu."

THE LOVES OF ISHTAR.

The repulse of the goddess by the hero Gilgamesh.

[K 231, K 4579 a + K 8018, S 2112 and R 578.]

6. 

a - na | *du - un - ki* | *ša* | *ilu Gilgameš*

On | the comeliness | of | Gilgameš



i - na | *it - ta - ši* | *ru - bu - ut* | *ilu Ištar*

(her) eyes | she cast, | did the mighty Ištar :

7. 

al - kam - ma | *ilu Gilgameš* | *lu - u*

"Come, | Gilgamesh, | be



ḫa - ' - ir | *at - ta* | 8. *in - bi - ka*

thou (my) spouse! | Thy strength



ia - a - ši | *ḳa - a - šu* | *ki - šam - ma* | 9. *at - ta*

on me | as a gift | bestow and | thou



lu - u | *mu - ti - ma* | *a - na - ku* | *lu - u*

shalt be | my husband and | I | will be

aš - ša - at - ka 10. *lu - še - iz - ziz - ka* *iṣu narkabti*
thy wife! I will set thee in a chariot

abnu uknī u ḫurāṣi 11. *ša ma - ša - ru - ša*
of *lapis lazuli* and gold whose wheels

ḫurāṣa - am - ma el - mi - šu ḳar - na - a - ša . . . . .
are of gold and of diamond (?) its horns! . . . . .

14. [*a - na*] *bīti - ni i - na e - ri - bi - ka*
Into our house when thou enterest,

15. . . . . . *a - rat - tu - u li - na - aš - ši - ḳu*
. . . . . the mighty shall kiss

šēpē pl - ka 16. [*lik - mi*] *- su*
thy feet, there shall bow down

ina šap - li - ka šarrāni pl bēlē pl u
beneath thee kings, rulers and

rubē pl 17. . . . . . [*man - da - at šadī(i) u*
princes . . . . . the tax of mountain and

ma - a - tu lu - u na - šu - nik - ka bil - tu
land shall they bring thee as tribute!"

. . . 22. [*ilu Gilgameš*] *pa - a - šu i - pu - uš - ma*
. . . Gilgameš his mouth opened and

i - kab - bi 23. [*i - zak - ka - ra*] *a - na*
spake, he addressed

ru - bu - ut ilu Iš-tar[1] . . . . . .
the mighty Ištar : ". . . . . .

46. *a - na ilu Dūzi ḫa - mi - ri*
On Tammuz, the spouse

ṣu - [uḫ(?)] - ri - ti - ki 47. *šat - ta a - na*
of thy youth, from year to

šat - ti bi - tak - ka - a tal - ti - meš - šu
year affliction didst thou lay upon him.

48. *al - lal - la bit - ru - ma ta - ra - mi - ma*
The brightly-coloured *Allallu*-bird hast thou loved but

49. *tam - ḫa - ṣi - šu - ma kap - pa - šu tal - te - bir*
thou smotest him and his wing thou didst break;

50. *iz - za - az ina ki - ša - tim i - šis - si*
he stands in the woods, he cries :

1. Ll. 24—45, in which Gilgamesh refuses Ishtar's offer, are much broken.

kap - pi 51. *ta - ra - mi - ma nēša*
"O my wing!" Thou hast also loved a lion,

ga - mi - ir e - mu - ki 52. *siba u siba*
perfect in strength; seven by seven

tu - uḫ - tar - ri - iš - šu šu - ut - ta - a - ti
didst thou dig for him the snares.

53. *ta - ra - mi - ma sisā na - ' - id*
Thou hast also loved a horse, exalted

ḳab - li 54. *iš - daḫ - ḫa zik - ti u*
in the battle, bridle (?) spur and

dir - ra - ta tal - ti - meš - šu 55. *siba . . . . .*
whip (?) didst thou lay upon him, for seven stages

la - sa - ma tal - ti - meš - šu 56. *da - la - ḫu*
to gallop didst thou lay upon him, trouble

u ša - ta - a tal - ti - meš - šu 57. *a - na*
and sweat (?) didst thou lay upon him, on

ummi - šu *ilu* *Si - li - li bi - tak - ka - a*
his mother Silili affliction

tal - li - mi
didst thou bring.

58. *ta - ra - mi - ma* *amēlu* *rē'ū*
Thou hast also loved a shepherd

ta - bu - la
of the flock,

59. *ša* *ka - ai - nam - ma*
who continually

tu - um - ri *iš - pu - kak - ki*
the sacrificial flame (?) poured out for thee

60. *u - mi - šam - ma* *u - ṭa - ba - ḫa - ak - ki*
and daily slaughtered for thee

u - ni - ki - ti
kids;

61. *tam-ḫa - ṣi - šu-ma* *a - na*
but thou smotest him and into

barbara *tu - ut - tir - ri - šu*
a leopard didst thou change him,

62. *u - ṭa - ar - ra - du - šu* *ka - par - ru*
there hunted him the sheep-boy

ša *ram - ni - šu* 63. *u* *kalbē* pl *- šu*
who was his own[1] and his hounds

u - na - aš - ša - ku *šab - ri - šu*
tore him in pieces.[2]

1. *I. e.*, his own sheep-boy. 2. Lit., "tore his wounds".

64. *ta - ra - mi - ma* | *I - šu - ul - la - nu*
Thou hast also loved | Išullanu,

amēl urķi | *abi - ki* | 65. *ša*
the gardener | of thy father, | who

ka - ai - nam - ma | *šu - gu - ra - a*[1] | *na - sak - ki*
continually | costly gifts | would bring thee,

66. *u - mi - šam - ma* | *u - nam - ma - ru*
and daily | made bright

pa - aš - šur - ki | . . . . . | 76. *tam - ḫa - ṣi - šu* | *a - na*
thy dish; | . . . . . | thou smotest him, | into

dal - la - li | *tu - ut - tir - ri - šu*
a cripple | didst thou change him,

77. *tu - še - ši - bi - šu - ma* | *ina* | *ḳa - bal*
thou madest him to sit | in | the midst of

ma - na - aḫ - ti [(?)] | . . . . . | 79. *u* | *ia - a - ši*
a couch | . . . . . | and | as for me

ta - ram - man - ni - ma | *ki - i* | *ša - šu - nu* | *tu - . . . .*
thou wouldest love me and | like | them | {wouldest thou [. . . . . me]!"}

1. *šu-gu-ra-a* = *šu-ķu-ra-a*.

THE TREACHERY OF THE GOD ZŪ.

[K 3454 + K 3935.]

1. *ip - šit* | *ilu Bēl - u - ta* | *i - na - aṭ - ṭa - la* | *i - na - šu* | 2. *a - gi - e*

On the insignia of Bēl's dominion gaze his eyes; the crown

be - lu - ti - šu | *na - al - ba - aš* | *ilu - ti - šu*

of his dominion, the robe of his godhead,

3. *dupšīmāti* pl | *ilu - ti - šu* | *ilu Za - a*

the destiny-tablets of his godhead Zū

it - ta - na - ṭal - ma | 4. *it - ta - na - ṭal - ma*

looks upon, and he looks upon

a - bi | *ilāni* pl | *ili* | *Dur - an - ki*

the father of the gods, the god of Duranki



5\. *uk - su* *ilu Bēl - u - ti* *iṣ - ṣa - bat*

— a longing for Bēl's dominion is held fast



i - na *lib - bi - šu* 6. *ilu Zu - u*

in his heart. Zū



it - ta - aṭ - ṭal - ma *a - bi* *ilāni pl* *ili*

looks upon the father of the gods, the god of



Dur - an - ki 7. *uk - su* *ilu Bēl - u - ti*

Duranki — a longing for Bēl's dominion



iṣ - ṣa - bat *i - na* *lib - bi - šu* 8. *lul - ki - ma*

is held fast in his heart. "I will take



dupšīmāti pl *ilāni pl* *a - na - ku* 9. *u*

the destiny-tablets of the gods, even I, and



te - ri - e - ti *ša* *ilāni pl* *ka - li - šu-nu*

the oracles of all the gods



lu - uḫ - mu - um 10. *lu - uk - kin - ma*

will I direct. I will establish



iṣu kussī - a *lu - be - lu* *par - ṣi* 11. *lu - ma - ' - ir*

my throne and dispense commands. I will rule

kul-lat ka-li-šu-nu ^{ilu}*I-gi-gi*
every one of the Spirits of Heaven!"

12. *ik-pu-ud-ma lib-ba-šu tu-ḳu-un-ta*
And his heart pondered on battle,

13. *ni-rib ki-iṣ-ṣi ša il-ta-aṭ-ṭa-lu*
{at the entrance of} the hall, where he beheld,

u-ḳa-a-a ri-ši u-mi 14. *e-nu-ma*
as he waited, the dawn of the day. Now when

^{ilu}*Bēl i-ra-mu-ku mē* ^{pl} *ellūti* ^{pl}
Bēl was pouring out the clear water,

15. *šaḫ-ṭu-ma i-na* ^{iṣu}*kussī a-gu-šu*
and taken off upon the throne his diadem

šak-nu 16. *dupšīmāti* ^{pl} *ik-šu-da*
lay, the destiny-tablets he seized

ḳa-tuš-šu 17. ^{ilu}*Bēl-u-ti il-te-ki*
with his hand, the dominion of Bēl he took,

na-du-u [par-ṣi] 18. ^{ilu}*Zu-u*
the dispensation of commands. Zū

ip - pa - riš - ma šadū - us - su ik - su
fled and in his mountain hid himself.

19. *it - ta - at - bak ša - ḫar - ra - tum ša - kin*
Poured forth was grief, resounding

ku - lu 20. *a - bu ma - lik - šu - nu*
were the cries; the father, their arbiter,

šu - . . . . - ur ^{ilu} *Bēl* 21. *ki - iṣ - ṣa*
. . . . was Bēl, through the hall

iš - ta - pa - ak na - mur - rat - su 22. . . . . .
he poured out his rage. . . . . .

23. ^{ilu} *A - nu - um pa - a - šu i - pu - ša - ma*
Anu his mouth opened and

i - kab - bi 24. *i - zak - ka - ra a - na*
spake, he addressed

ilāni ^{pl} *mārē* ^{pl} *- šu* 25. *ai - u* ^{ilu} *Za - a*
the gods, his sons: "Who will

li - nar - ma 26. *eli niše* ^{pl} *kal*
vanquish Zū and over the peoples of all

da - ad - me *li - šar - bi* *šum - šu*
dwellings make great his name?"

27. [*ilu Rammānu* *gugallu*] *is - su - u*[1] *mār*
On Rammān, the ruler, they cried, the son of

ilu A - num 28. [*ilu A - num*] *te - ma* *a - na*
Anu; Anu the command to

ša - šu - ma *i - zak - kar - šu* 29. [*ilu Rammānu*]
him addressed. On Rammān

gugallu *is - su - u* *mār* *ilu A - num*
the ruler they cried, the son of Anu;

30. [*ilu A - num*] *te - ma* *a - na* *ša - šu - ma*
Anu the command to him

i - zak - kar - šu 31. [*al - ka*] *ma - ru* *ilu Rammānu*
addressed: "Up! son Rammān,

da - pi - nu *ai* *i - ni - '* *ka - bal - ka*
mighty one, unvanquished be thine assault!

32. [*ni - ir*] *ilu Za - a* *i - na* *kakki - ka*
Conquer Zū with thy weapon,

1. *is-su-u* = *iššū*, I 1, Pret. fr. *šasū*.

33. [ ]

šumu - ka	*li- - ir - bi*	*i - na*	*pu - ḫur*
that thy name	may be great	in	the assembly of

ilāni pl	*rabûti* pl	34. [*i - na*	*bi - rit*]
the great gods,		among	

ilāni pl	*aḫē* pl *- ka*	*ma - ḫi - ra*	*e*
the gods	thy brethren	a rival	thou

tar - ši	35. [*lib - šu - ma*]	*lib - ba - nu - u*
wilt not possess!	Let there exist,	let there be built

parakkāni pl	36. [*i - na*	*kib - rat*]	*ir - bit - ti*
shrines,	in	the four quarters (of the world)	

ši - tak - ka - na	*ma - ḫa - zi - ka*
establish	thy cities,

37. [*ma - ḫa - zu*] *- ka*	*li - ru - bu*	*a - na*
let thy city	enter	into

E - kur	38. [*šit - ra - aḫ*]	*i - na*	*maḫ - ri*
{the Mountain of the World!}	Show thyself strong		before

ilāni pl *- ma*	*gaš - ru*	*lu - u*	*šumi - ka*
the gods and	mighty	be	thy name!"

39. *ilu Rammānu i - pu - la ki - bi - ta* 40. *a - na*
Rammān answered the command, to

ilu A - num abi - šu a - ma - tum i - zak - kar
Anu his father the word he addressed:

41. *a - bi a - na ša - ad la ' - a - ri*
"My father, to the mountain that is inaccessible

li - ḫiš man - nu 42. *ai - u ka - am*
who can go! Who is like unto

ilu Zi - i i - na ilāni PL mārē PL - ka
Zū among the gods thy sons?

43. *dupšīmāti PL ik - šu - da ḳa - tuš - šu*
The destiny-tablets has he seized with his hand.

44. [*ilu Bēl - u - ta*] *il - te - ki*
The dominion of Bēl has he taken,

na - du - u par - ṣi 45. [*ilu Zu - u*]
the dispensation of commands. Zū

ip - pa - riš - ma ša - du - us - su ik - su
has fled and in his mountain has hidden himself."

. . . . 

. . . . *ilu Rammānu* *la* *a - la - ku*

. . . . Rammān not to go

[1]

iḳ - bi

decided.[2]

1. Col. II, ll. 5—49, and Col. III, l. 6.

2. Eventually Shamash, the Sun-god, caught Zū in his net and recovered Bēl's insignia; *see* below, *The Story of the Eagle, the Serpent, and the Sun-god*, B. Obv., l. 13.

ETANA'S JOURNEY TO HEAVEN WITH THE EAGLE.

[K 8563 and R 2, 454 + 79—7—8, 180.]

14. *našru* *a - na* *ša - šu - ma* *a - na*
The Eagle to him to

ilu *E - ta - na* *iz - zak - kar* 15. *ib - ri*
Etana spake : "My friend,

šu - pa - a . . . . 16. *al - ka*
make bright [thy countenance (?)]! Come!

lu - uš - ši - ka - ma *a - na* *šami(e)* *ša*
let me carry thee up to the heaven of

ilu *A - num* 17. *ina* *eli* *irti - ia* *šu - kun*
Anu! Upon my breast lay

irat - ka 18. *ina* *eli* *na - aṣ*
thy breast, upon the wing-feathers of

kap - pi - ia | *šu - kun* | *kap - pi - ka*
my pinions | lay | thy hands,

19. *ina* | *eli* | *i - di - ia* | *šu - kun*
upon | my side | lay

i - di - ka | 20. *ina* | *eli* | *irti - šu*
thy side!" | Upon | his breast

iš - ta - kan | *irat - su* | 21. *ina* | *eli*
he laid | his breast, | upon

na - aṣ | *kap - pi - šu* | *iš - ta - kan* | *kap - pi - šu*
{the wing-feathers of} | his pinions | he laid | his hands,

22. *ina* | *eli* | *i - di - šu* | *iš - ta - kan*
upon | his side | he laid

i - di - šu | 23. *u - dan - nin - ma* | *ir - ta - bi*
his side.[1] | He made fast (his hold) and | great was

bi - lat - su | *ištēn(en)* | . . . . . | *u - ša - ki - šu*
his weight. | For one | {space of two hours} | he carried him up.

24. *našru* | *a - na* | *ša - šu - ma* | *a - na*
The Eagle | to | him, | to

1. Etana evidently did not ride on the back of the Eagle but clung to his breast.

ilu E - ta - na | *iz - zak - kar* | 25. *du - gul*

Etana, spake: "Look,

ib - ri | *ma - a - tu* | *ki - i* | *i - ba - aš - ši*

my friend, at the land, how it is;

26. *ṣu - ub - bi* | *tam - tum* | *i - da - te - ša*

behold the sea, around it is[1]

bīt | *ni - me - ki* | 27. *ma - a - tum - me - e*[2] | *li - mid - da*

the abyss; the land perceive

šadā(a) | *tam - tum* | *i - tu - ra* | *a - na* | *me - e*

as a mountain, the sea has turned into [a little] water."

. . . . . 28. *šanā(a)* . . . . . *u - ša - ki - šu - ma*

For a second space of two hours he carried him up and

29. *našru* | *a - na* | *ša - šu - ma* | *a - na*

the Eagle to him, to

ilu E - ta - na | *iz - zak - kar* | 30. *du - gul*

Etana spake: "Look,

ib - ri | *ma - a - tum* | *ki - i* | *i - ba - aš - ši*

my friend, at the land, how it is;

1. Literally, (at) its sides. 2. *ma-a-tum-me-e* = *mātu* with the enclitic particle *mē*.

ma-a-tum-me-e šib-bu . . . . 31. *šal-ša*
for the land a girdle [is the sea]." For a third

. . . . . *u-ša-ki-šu-ma našru a-na*
{space of two hours} he carried him up and the Eagle to

ša-šu-ma a-na [ilu] *E-ta-na iz-zak-kar*
him, to Etana, spake:

32. *du-gul ib-ri ma-a-tu ki-i*
"Look, my friend, at the land how

i-ba-aš-ši 33. *tam-tum i-tu-ra a-na*
it is; the sea has turned into

i-ki ša [amēlu] . . . . 34. *iš-tu*
{the water-channel} of a gardener." After

e-lu-u a-na šamē(e) ša [ilu] *A-num*
going up to the heaven of Anu,

35. *ina bāb* [ilu] *A-num* [ilu] *Bēl u*
into the gate of Anu, Bēl and

[ilu] *Ea i-ba-'-u*
Ea they came.

THE STORY OF THE EAGLE, THE SERPENT, AND THE SUN-GOD.

[A : A tablet in the possession of Dr. D. W. Marsh; B : K 1547 and K 2527.]

A, Obv., l. 3.	*našru*	*lib - ba - šu*	*[ub - la]*
	The Eagle	his heart	prompted

. . . . .	4. *ik - pu - ud - ma*		*lib - ba - [šu*
. . . . .,	he considered and		his heart

ub - la]	. . . . .	5. *a - na*	*ad - mi*	*ša*
prompted (him)	. . . . .,		the young	of

ru - ' - a - šu	*a - ka - li*	. . . . .
his companion	to eat	. . . . .

6. *našru*	*pā - šu*	*i - pu - uš - ma*	*i - zak - kar*
The Eagle	his mouth	opened and	he spake

[ana	*mārē*[pl] *- šu]*	7. *mārē*[pl]	*ṣiri - mi*[1]
unto	his young :	"The young	of the Serpent

1. *mi* is a rare form of the enclitic particle *ma*.

lu - ku - lu ana-ku . . . . . 8. *e - li - ma*
will I eat . . . . . I will ascend and

i - na ša - ma - mi uš - . . . . 9. *ur - rad*
into heaven will I [mount]. {I will swoop down}

i - na ap - pi iṣ - ṣi - ma a - kal in - ba
upon the top of a tree and I will eat the fruit[1]."

10. *ad - mu ṣi - iḫ - ru a - tar ḫa - si - sa*
One of the young birds, abounding in wisdom,

a - na našri abi - šu amāta izakar(ar)
to the eagle his father the word addressed:

11. *la ta - kal a - bi še - e - tu ša*
"Do not eat, O my father, (for) the net of

ilu Šamaš i - ba - nu - ma 12. *giš-par - ru ma-mit*
Šamaš is laid (?). The trap, the ban

ilu Šamaš ib - bal - ki - tu - ka - ma
of Šamaš will fall on thee and

i - bar - ru - ka - ma 13. *ša i - ta - a ša ilu Šamaš*
will catch thee. Whoso the law of Šamaš

1. That is, the fruit of the Serpent.

it - ti - ku *ilu Šamaš* *lim - niš* *ina* *ka - at - . . . . .*
transgresses, will Šamaš terribly . . . .

14. *ul* *iš - me - šu - nu - ti - ma* *ul* *iš - ma - a*
He did not hearken to them and gave not ear

[*zi - kir* *māri - šu* 15. *u - ri - dam - ma*
to the word of his young one. He swooped down and

e - ta - kal *mārê pl* *ṣi - ri - mi* (?)]
ate the young of the Serpent.

. . . .

B, Obv., l. 2. *ṣiru* *i - na* [*ka - ša - di - šu*
The Serpent when he drew near

a - na *ilu Šamaš* *a - ma - tum* *i - kab - bi* 3. *ad - dan*
to Šamaš the word spake : "I will give

ṭe - mu . . . . . 4. *a - na* *našri*
an account . . . . . To the Eagle

. . . . . 5. *e - nin - na* *ķin - ni - ia* . . . . .
. . . . . Now my nest . . . . .

6. *ḳin - ni - ia* *u - tu* *i - na* *iṣ - ṣi* . . . . .
My nest he espied, in the tree . . . . .

7. *sa - ap - ḫu* *ad - mu - u - a* *nu* - . . . . .
Scattered are my young, ...

8. *u - ri - dam - ma* *e - ta - kal* . . . .
He swooped down and did eat (my young ones).

9. *lum - nu* *ša* *i - pu - ša - an - ni* *ilu Šamaš* . . . .
The evil which he hath done me, O Šamaš, (behold!)

10. *a - maš - ša* *ilu Šamaš*
Help, O Šamaš!

še - it - ka *ir - ṣi - tu* *rapaštu(tu)*
Thy net (is like) the broad earth,

11. *giš - par - ru - ka* *šamû(u)* *rûḳûti(ti)*
thy trap (is like) the distant heaven!

12. *i - na* *še - ti - ka* *ai - u* *u - ṣi - ma*
From thy net who hath escaped?

13. *e - piš* *limuttim(tim)*
(Even) the worker of evil,

ilu Zu - u mu - kil ri - eš limutti(ti)
Zū, the raiser of the head of evil,

. . . . . un - ni - ni ša ṣiri i - na
(did not escape)!" 14. The prayer of the Serpent when

še - mi - šu 15. *ilu Šamaš pā - šu i - pu - ša - am - ma*
he heard, Šamaš his mouth opened and

a - na ṣiri i - zak - kar 16. *a - lik*
to the Serpent spake: "Take

ur - ḫu e - ti - ik ša - da - a
the road, go into the mountain.

17. *uk - ta - as - si - ka ri - mu*
Make thy hiding-place a wild ox

mi - i - tu 18. *pi - te - e - ma lib - ba - šu*
that is dead. Open its bowels,

ka - ra - as - su[1] *šu - ṭu - uṭ* 19. *šu - ub - ta*
its belly tear, a dwelling

id - di i - na kar - ši - šu 20. *mim-mu - u*
make in its belly. All

1. *ka-ra-as-su* = *karaš-šu.*

iṣ - ṣu - rat ša - ma - mi ur - ra - da - nim - ma
the birds of heaven will come down and

21. . . . . . . 22. [ ]
. . . . . *našru il - ti - ši - na*
. . . . . the Eagle with them

[23. — (?)]
il - la - ka - am - ma ina la
will come and without

24.
i - du - u ma - a - . . . . . . nu - ru - ub
knowing . . . . a piece of

(?)
širi iš - te - ni - ' - i ir - ṭa - a - ti
flesh will he seek, swiftly

25.
il - ta - na - al - lak a - na ku - tu - um
will he go, to the hidden part

(?) 26.
lib - bi uš - ta - ma - am - ma a - na
his attention will he turn. Into

lib - bi i - na e - ri - bi - šu at - ta
the midst when he has entered, do thou

27.
ṣa-bat - su i - na kap - pi - šu nu - uk - kis
seize him by his wing, tear off



kap - pi - šu ab - ri - šu u ṣu - up - ra - šu

his wings, his pinions and his claws,

28. 

bu - ḳu - un - šu - ma[1] *i - di - šu ana*

pull him in pieces and cast him into



šu - ut - ta - ti . . . . mu - ut bu - bu - ti

a pit . . . ., a death from hunger



u ṣu - um - mi li - mu - ta a - na

and thirst let him die." At



zi - kir *ilu* *Šamaš ḳu - ra - di ṣiru il - lik*

the word of Šamaš the hero, the Serpent departed,



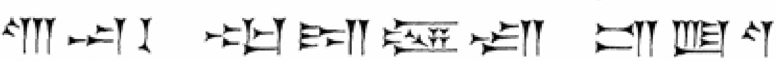
i - li - ik ša - da - a 31. *ik - šu - ud - ma ṣiru*

[and] went into the mountain. And the Serpent came



a - na ṣi - ir ri - mi 32. *ip - te - e - ma*

upon a wild ox and he opened



lib - ba - šu ka - ra - as - su iš - ṭu - uṭ

its bowels, its belly he tore,

33. 

šu - ub - ta id - di i - na kar - ši - šu

a dwelling he made in its belly.

1. *bu-ḳu-un-šu-ma* = *buḳum-šu-ma.*

34. *mim - mu - u iṣ - ṣu - rat ša - ma - me*
All the birds of heaven

u - ri - da - ma ik - ka - la ši - i - ra
came down and ate of the flesh.

35. *našru lu - mu - un - šu i - da - a - ma*
[But] the Eagle his evil purpose (at first) suspected and

36. *it - ti mārē* pl *iṣ - ṣu - ri ul*
with the flock of birds did not

ik - kal ši - i - ra 37. *našru pa - a - šu*
eat of the flesh. The Eagle his mouth

i - pu - ša - am - ma i - zak - ka - ra ana
opened and spake unto

mārē pl *- šu* 38. *al - ka - nim - ma i ni - rid - ma*
his young: "Come! let us go down, and

šīr rīmi an - ni - e i ni - ku - la ni - nu
{of the flesh} of this wild ox let us also eat!"

39. *ad - mu ṣi - iḫ - ru a - tar ḫa - si - sa*
One of the young birds, abounding in wisdom,

40. 

ana tur - rat a - bi min - di - . . . . . a - ma - tum

to turn away the father . . . . the word

 41.

i - zak - kar a - bi it - ti šīr

spake : "Father, in the flesh of



rīmi an - ni - e ṣīru ra - bi - iṣ . . . .

this wild ox the Serpent lurks!" . . . .

A, Rev., l. 9 

ul iš - me - šu - nu - ti - ma ul

He did not hearken to them and gave

 10.

iš - ma - a zi - kir māri-šu u - ri - dam - ma

not ear to the word of {his young one.} He swooped down and

 11.

it - ta - ziz ina eli ri - me našru

stood upon the wild ox. The Eagle



. . . ip - ḳid šīra iš - te - ni - ' - i

. . . inspected the flesh, he looked carefully

 12.

ša pa - ni - šu u ar - ki - šu iš - ni - '

in front of him and behind him. He again



ip - ḳid šīra iš - te - ni - ' - i ša

inspected the flesh, he looked carefully in

pa - ni - šu u ar - ki - šu 13. (?) *ir - ta - a - ta*
front of him and behind him. Swiftly

[ ] [ ]
it - ta - na - al - lak a - na ku - tum
he went, to the hidden part

(?) 14.
lib - bi uš - ta - ma - am - a a - na lib - bi
his attention he turned. Into the midst

ina e - ri - bi - šu ṣiru iṣ - ṣa - bat - su ina
when he had entered, the Serpent seized him by

15. . . . . . 16. [
kap - pi - šu . . . . . našru pā - šu
his wing . . . . . The Eagle his mouth

]
i - pu - ša - am - ma a - na ṣiri i - zak - kar - šu
opened and to the Serpent spake :

17. [(?)]
nap - lis - an - ni - ma kīma e - ri - ši
"Have mercy upon me and according to (thy) pleasure

18.
nu - dun - na - a lut - lim - ka ṣiru
with a gift will I present thee." The Serpent

pā - šu i - pu - ša - am - ma a - na našri
his mouth opened and to the Eagle

i - zak - kar - šu 19. *u - maš - šar - ka - ma* ^ilu^ *Šamaš*
spake : "If I release thee Šamaš

e - li - nu ki - i ap - . . . . . 20. *še - rit - ka*
against us (?) . . . ., thy punishment

i - saḫ - ḫu - ra a - na muḫ - ḫi - ia 21. *ša*
will return to me, which

a - šak - ka - nu - ka a - na - ku še - ir - ta
(now) I execute on thee as a punishment."

22. *u - nak - ki - is kap - pi - šu ab - ri - šu*
He tore off his wings, his pinions

nu - bal - li - šu 23. *ib - ḳu - un - šu - ma*[1]
(and) his talons, he pulled him in pieces and

id - di - šu ana šu - ut - ta - ti . . . . .
cast him into a pit . . . . .

24. *mu - ut bu - bu - ti u ṣu - um - mi*
A death from hunger and thirst

i - mu - ut
he died.

1. *ib-ḳu-un-šu-ma* = *ibḳum-šu-ma*.

HOW ADAPA BROKE THE WING OF THE SOUTH-WIND.

[V. A. Th. 348.]

Obv., l. 2 

šu - u - tu *i - zi - ga - am - ma*[1]

The South-wind blew and



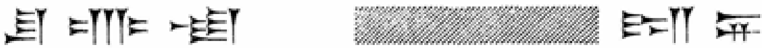
ša - a - šu *uṭ - ṭi - ib - ba - aš - šu* 3. *a - na* *bi - i - tu*

ducked him under, to the dwelling of



nu - ni . . . . . *u - ša - am - ṣi - il - šu*

the fishes . . . . . she made him sink.

4. 

šu - u - tu . . . . *- ra - ni*

"O South-wind [thou hast played] me



uḫ - ḫi - e - ki *ma - la* *i - ba - aš - šu - u*

thy tricks (?) all that there are!

5. 

ka - a - ap - pa - ki *lu - u - še - bi - ir*

Thy wing will I break!"

1. *i-ẓi-ga-am-ma* = *iẓîḳamma*; the Babylonian pronunciation of *ḳ* as *g* occurs also in ll. 7, 9, 14 and 16.

ki - ma *i - na* *bi - i - šu*[1] *iķ - bu*
As with his mouth he had said,

6. *ša* [*šu - u - ti*] *ka - ap - pa - ša*
(so) of the South-wind the wing

it - te - eš - bi - ir VII *u - mi*
was broken. For seven days

7. [*šu - u - tu*] *a - na* *ma - a - ti* *u - ul*
the South-wind over the land did not

i - zi - ig - ga *ilu* *A - nu* 8. [*a - na*]
blow. Anu to

šu - uk - ka - li - šu *ilu* *I - la - ab - ra - at*
his minister Ila-abrat

i - ša - as - si 9. [*am*] *- mi - ni* *šu - u - tu*
spake: "Why has the South-wind

iš - tu VII *u - mi* *a - na* *ma - a - ti*
for seven days over the land

la *i - zi - ga* 10. *šu - uk - ka - la - šu*
not blown!" His minister

1. *bi-i-šu* = *pī-šu*.

I - la - ab - ra - at *i - pa - al - šu* *bi - li*

Ila-abrat answered him: "My lord,

11. *ᵐ A - da - pa* *ma - ar* *ilu E - a* *ša*

Adapa, the son of Ea, of

šu - u - ti *ka - ap - pa - ša* 12. *iš - te - bi - ir*[1]

the South-wind the wing has broken."

Rev., l. 10. *ᵐ A - da - pa* *a - na* *pa - ni* *ilu A - ni*

When Adapa before Anu

šar - ri 11. *i - na* *ki - ri - bi - šu*

the king drew near,

i - mu - ur - šu - ma *ilu A - nu* *il - si - ma*

Anu saw him and said:

12. *al - ka* *ᵐ A - da - pa* *am - mi - ni*

"Come, Adapa, why

ša *šu - u - ti* *ka - ap - pa - ša*

of the South-wind the wing

1. About 34 ll., which describe how Adapa, on being summoned before Anu, reached heaven, are here omitted.

13. *te - e - eš - bi - ir* | *m A - da - pa* | *ilu A - na*
didst thou break?" | Adapa | to Anu

ip - pa - al | *be - ili* | 14. *a - na* | *bi - it*
made answer: | "My lord, | for | the house

be - ili - ia | *i - na* | *ga - ab - la - at*
of my father | in | the midst

ta - am - ti | 15. *nu - ni* | *a - ba - ar* | . . . . .
of the sea | fish | I was catching | . . . . .

16. *šu - u - tu* | *i - zi - ga - am - ma* | *ia - a - ši*
(when) the South-wind | blew | and | me

uṭ - ṭi - ib - ba - an - ni | 17. [*a*] *- na* | *bi - it*
did she duck under, | to | the dwelling

nu - ni | *ul - ta - am - ṣi - il*
of the fishes | she made me sink!"

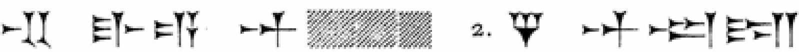
THE SONG OF URA, THE PLAGUE-GOD.

[K 1282 and Bu. 91—5—9, 186.]

1. 

ša - na - at *la* *ni - bu* *ta - nit - ti*

For years without number may the glory of



bêli *rabê(e)* *ilu* . . . . 2. *ša* *ilu* *Ur - ra*

the great lord [Ura endure!] For Ura



i - gu - gu - ma *ana* *sa - pan* *mâtâti* pl

was angry and to overwhelm the lands,



ka - li - ši - na 3. *iš - ku - nu*

all of them, he turned



u - zu - un - šu 4. *ilu* *I - šum* *ma - lik - šu*

his mind; but Išum, his counsellor



u - ni - ḫu - šu - ma *i - zi - ib* . . . .

pacified him and he abandoned [his wrath] . . . . . . ,

12. [*u*] *ki - a - am* *iḳ - ta - bi*
And thus spake

ḳu - ra - du *ilu* *Ur - ra* 13. [*ša* *za - ma - ru*
the hero Ura : "Whosoever that song

ša - a - šu[1] *i - na - du* *ina* *a - šir - ti - šu*
shall praise, in his shrine

lik - tam - me - ra *ḫegallu* . . . . 15. [*ša*] *šu - me*
plentiful be made abundance . . . . Whosoever my name

u - šar - bu - u *li - bil* *kib - ra - a - ti*
shall magnify, may he rule {the four quaters of the world!}

16. *ša* *ta - nit - ti* *ḳar - ra - du - ti - ia*
Whosoever the glory of my valour

i - dib - bu - bu 17. *ma - ḫi - ra* *ai* *ir - ši*
proclaims, an opponent shall he not possess!

18. *amēlu zammeru* *ša* *i - ṣar - ra - ḫu* *ul*
The singer who chants it will not

i - ma - ti *ina* *šib - ṭi* 19. *eli* *šarri* *u*
die in the pestilence, unto king and

1. *ša-a-šu* here and in ll. 23 and 26 is used for *šātu*.

rubî li - ṭib at - mu - šu 20. *amêlu dup - šar*
noble well-pleasing shall be his speech! The scribe

ša ih - ḫa - zu i - še - ṭi ina nak - ri
who learns it will escape from (his) enemy

. . . . . 21. *ina a - šir - ti um - ma - ni*
. . . . . in the shrine of the peoples,

a - šar ka - ai - an šu - me i - zak - ka - ru
where continually my name he cries aloud,

22. *u - zu - un-šu a - pi - it - ti* 23. *ina bîti*
his ear will I open! in the house

a - šar dup - pu ša - a - šu šak - nu
where that tablet is set,

ilu Ur - ra lu a - gu - ug - ma 24. *liš - gi - šu*
should I, Ura, be angry and destruction should

ilu Imina-bi 25. *paṭar šib - ṭi ul i - ṭi - ḫi-šu*
Imina-bi cause, the dagger of pestilence shall not approach it,

ša - lim - tu šak - na - as - su[1] 26. *za-ma - ru*
immunity shall rest upon it! May that song

1. *šak-na-as-su* = *šaknat-su*.

ša - a - šu a - na ma - ti - ma liš - ša - kin - ma
always be established,

li - kun ga - du ul - la
may it stand firm for ever!

27. *ma - ta - a - ti nap - ḫar - ši - na liš-ma-ma*
May all lands give ear and

li - na - du ḳur - di - ia 28. *nišē* ^{pl}
glorify my valour, may the peoples

kal da - ad - me li - mu - ra - ma
of all dwellings behold and

li - šar - ba - a šu - me
magnify my name!"

LEGEND CONCERNING THE BIRTH AND BOYHOOD OF KING SARGON I.

[K 3401 + S 2118 and K 4470.]

1. *Šarru - ukīn* *šarru* *dan - nu* *šar*
Sargon, the mighty king, king

A - ga - de *KI* *a - na - ku* 2. *um - mi*
of Agade, am I. My mother

e - ni - tum *a - bi* *ul* *i - di* 3. *aḫ*
was lowly, my father I knew not, {while the brother}

abi - ia *i - ra - mi* *ša - da - a* 4. *a - li*
of my father inhabits the mountain. My city

alu *A - zu - pi - ra - a - ni* *ša* *i - na* *a - ḫi*
is Azupirānu, which on the bank

nāru *Puratti* *šak - nu* 5. *i - ra - an - ni*
of the Euphrates lies. She conceived me,



um - mu e - ni - tum i - na pu - uz - ri

[my] lowly mother, in secret



u - lid - an - ni 6. *iš - kun - an - ni*

she brought me forth. She set me



i - na kup - pi ša šu - ri i - na iddī

in a basket of rushes, with bitumen



bābi - ia ip - hi 7. *id - dan - an - ni*[1] *a - na*

my door she closed; she gave me to



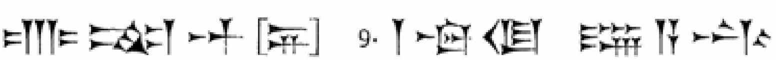
nāri ša la e - li - e - a 8. *iš - ša - an - ni*

the river which (rose) not over me. Then bore me



nāru a - na eli ^{m} *Ak - ki amēlu nāḳ - mē*

the river, to Akki, the irrigator,



u - bil - an - ni 9. ^{m} *Ak - ki amēlu nāḳ-mē*

it carried me. Akki, the irrigator,



i - na hi - ip - . . . .

in . . . .

1. So K 4470; K 3401 reads *id-dan-ni* "she cast me".
2. K 4470 reads .

u - še - la - an - ni 10. *m Ak - ki* *amēlu nāḳ-mē*
lifted me up, Akki, the irrigator,

a - na ma - ru - ti - šu . . . . . *u - rab - ban - ni*
as his own son . . . . . reared me,

11. *m Ak - ki* *amēlu nāḳ - mē* *a - na*
Akki, the irrigator, as

amēlu . . . . *-ti-šu lu - u iš - kun - an - ni*
his gardener appointed me.

12. [*ina*] *amēlu* . . . . *- ti - ia* *ilu Iš - tar*
While I was gardener did Ištar

lu - u i - ra - man - ni - ma . . . . *IV* *šanāti pl*
love me and for . . .-four years

šarru - u - ta lu - u e - pu - uš
the kingdom I ruled.

EXTRACTS FROM PENITENTIAL PSALMS.

I. A lamentation.

[K 4931.]

1\. *ba - na - at ilāni* pl *muš - tak - li - la - at*
O mother of the gods, who fulfils

par - ṣi - šu - nu 2. *mu - še - ṣa - at ur - ki - te be - lit*
their commands, who makes the green herb to spring up, O lady of

te - ni - še - e - ti 3. *ba - na - at ka - la - me*
mankind who created all things,

muš - te - šir - rat gi - mir nab - ni - tu
who guides the whole of creation.

4\. *um - mu ilu Iš - ta - ri - tum ša*
O mother Ištar, whose

id - da - a - ša il man-ma la i - ṭi - ḫu - u
side no god can approach,

5. 
be - el - tum šur - bu - tum ša par - ṣu - sa
O exalted lady, whose command


šu - tu - ru 6. *te - eš - li - tim*[1] *lu - uḳ - bi*
is mighty! A prayer will I utter;


ša i - li - ša ṭa - a - bu li - pu - ša - an - ni
that which to her (appears) good may she do unto me!

7. 
be - el - ti ul - tu u - um
O my lady, from the day


ṣi - iḫ - ri - ku ma - ʼ - diš šal - pu - ti
when I was young much to misfortune


ṣa - am - da - ku 8. *a - kal ul a - kul*
have I been yoked! Food have I not eaten,


bi - ki - tum kur-ma - ti 9. *me - e ul aš - ti*
weeping was my nourishment! Water have I not drunk,


dim - tu maš - ti - ti 10. *lib - bi ul*
tears were my drink! My heart never


iḫ - di ka - bit - ti ul im - mi - ir
rejoiced, my mind was never bright![2]

1. *te-eš-li-tim* = *teslītim*. 2. Obv., ll. 6—24.

2. A confession of sin.

[K 4899 and K 4934.]

The priest:

1. *ina ta - ni - ḫi a - ši - ib* 2. *ina*
In sorrow there he sits! With

ḳu - ub - bi - e mar - ṣu - ti zu - ru - ub
cries of affliction, (in) trouble of

lib - bi 3. *ina bi - ki - ti limutti(ti) ina*
heart, with bitter weeping, in

ta - ni - ḫi lim - ni 4. *ki - ma su - um - ma - ti*
bitter sorrow, like the doves

i - dam - mu - um šu - up - šu - uḳ mu - ši
doth he moan grievously night

u ur - ri 5. *ana ili - šu ri - mi - ni - i ki - ma*
and day! Unto his merciful god like

lit - ti i - na - ga - ag 6. *ta - ni - ḫa*
a wild cow he cries! Sighing

mar - ṣa - am iš - ta - na - ka - an 7. *a - na*
that is grievous doth he make! Before

ili - šu | *ina* | *un - ni - ni* | *ap - pa - šu*
his god in supplication his countenance

i - la - ab - bi - in
doth he cast down!

8. *i - bak - ki*
He weeps

iṭ - ḫu - u | *ul* | *i - kal - la*
that he may approach, that nothing may hold (him) back!

The suppliant:

9. *e - piš - ti* | *lu - uḳ - bi* | *e - piš - ti*
My deed will I declare (to thee), my deed

ul | *ša* | *ḳa - bi - e*
which cannot be declared!

10. *a - ma - ti* | *lu - ša - an - ni*
My words will I repeat (to thee),

a - ma - ti | *ul* | *ša* | *šu - un - ni - e*
my words which cannot be repeated!

11. *i - li*
My god,

e - piš - ti | *lu - uḳ - bi* | *i - piš - ti* | *ul* | *ša*
my deed will I declare (to thee), my deed which cannot

ḳa - bi - e[1]
be declared!

1. K 4934, ll. 3—13 and K 4899, Obv., ll. 10—18.

3. A prayer for forgiveness.

[K 101.]

The suppliant :

1. *ana-ku arad - ki šu - nu - ḫu a - ša - as - si - ki*
I, thy servant, full of sighs cry unto thee!

2. *ša an - nu i - šu - u te - lik - ki - e*
Whoever sin possesses, thou acceptest

te - me - iḳ - šu
his fervent prayer!

3. *a - me - lim tap - pa - la - si*
The man thou lookest on in pity,

a - me - lu šu - u i - bal - luṭ
that man lives,

4. *li - ' - at ka - la - ma*
O ruler of all things,

be - lit te - ni - še - e - ti
lady of mankind,

5. *rim - ni - tum ša na - as - ḫur - ša*
O merciful one, whose turning

ṭa - a - bu li - ḳat un - ni - ni
is propitious, who accepteth supplication!

The priest :

6. *ilu - šu ilu iš - tar-šu zi - nu-u it - ti - šu*
(Since) his god (and) his goddess are angry with him,

i - ša - as - su - ki *ka - a - ši* 7. [*ki - šad - ki*

he crieth unto thee! Thy neck

su - ḫi - ir (?)] - šum - ma *ta - ṣa - ba - ti* *ḳāt - su*

turn to him and take his hand!

The suppliant:

8. *e - la* *ka - a - ti* *i - lim* *muš - te - še - ru*

Beside thyself a deity that guideth right

ul *i - ši* 9. *ki - niš* *nap - lis - in - ni - ma*

there is not! Truly look on me in pity and

li - ki *un - ni - ni* 10. *a - ḫu - lap - ia*

accept my supplication! My forgiveness

ki - bi - ma *ka - bit - ta - ki* *lip - ša - ḫa*

declare and let thy spirit be appeased!

11. *a - di ma - ti* *be - el - ti* *su - uḫ - ḫu - ru*

When, my lady, will be turned

pa - nu - ki 12. *ki - ma* *su - um - ma - te*

thy countenance? Like the doves

a - dam - mu - um *ta - ni - ḫu* *uš - ta - bar - ri*

do I moan, in sighs do I abound!

The priest :

13.


ina *u - a* *u* *a - a* *šu - nu - ḫat*

In pain and grief full of sighs



ka - bit - ta - šu 14. *bi - ki - tum* *i - bak - ki*

is his spirit! Tears doth he shed,



ḳu - bi - e *i - ḳab - bi*

cries doth he utter!

4. A prayer for forgiveness of sin committed unwittingly.

[K 2811.]



1. *a - kal* *el - lu* *ul* *a - kul* 2. *me - e*

Food that is pure have I not eaten! Water



bir - tu *ul* *aš - ti* 3. *ik - kib* *ili - ia*

that is clear have I not drunk! A fault against my god



ina *la* *i - di - e* *a - kul* 4. *an - nun*

unwittingly have I committed.[2] In a transgression



ilu *iš - ta - ri - ia* *ina* *la* *i - di - e*

against my goddess unwittingly

1. Obv., l. 4—Rev., l. 14.
2. Lit. "eaten".

u - kab - bi - is 5. *be - lum an - nu - u - a*
have I trodden. O Lord, my sins

ma - ' - da ra - ba - a ḫi - ṭa - tu - u - a
are many, great are my iniquities!

6. *an - ni e - pu - šu ul i - di*
The sin which I have committed I know not!

7. *ḫi - iṭ iḫ - tu - u ul i - di*
The iniquity I have done I know not!

8. *ik - kib a - ku - lum* 9. *an - nun*
The fault I have committed, the transgression

u - kab - bi - su ul i - di 10. *be - lum*
I have trodden, I know not! The lord

ina ug - gat lib - bi - šu ik - kil - man(an) - ni
in the anger of his heart hath looked upon me!

11. *i - lim ina uz - zi lib - bi - šu*
The god in the wrath of his heart

u - šam - ḫi - ra - an - ni 12. *ilu iš - tar*
hath visited me! The goddess



e - li - ia *is - bu - us - ma* *mar - ṣi - iš*

with me was angry and to tribulation



u - še - man(an) - ni 13. *i - lum* *i - du - u* *la*

hath reduced me! The god, known (and) un-



i - du - u *u - zar - rib - an - ni* 14. *ilu* *iš - tar*

known, hath afflicted me! The goddess,



i - du - u *la* *i - du - u* *a - šu - uš - tu*

known (and) unknown, trouble



iš - ku - na 15. *aš - ta - ni - ' - e - ma*

hath brought! I sought (for help) but



man-ma - an *ga - ti*[1] *ul* *i - ṣa-bat* 16. *ab - ki - ma*

no one taketh me by the hand! I wept but



i - ta - te - ia *ul* *iṭ - ḫu - u* 17. *ḳu - bi - e*

to my side none drew near! Cries



a - ḳab - bi *man - ma - an* *ul* *i - ši - man(an) - ni*

I uttered (but) no one listened to me!

18. 

uš - šu - ša - ku *kat - ma - ku* *ul*

I am afflicted, I am overwhelmed, I do not

1. *ga-ti* = *ḳati*.

a - na - ṭa - al 19. *ana ili - ia rim - ni - i*
look up! Unto my merciful god

at - ta - na - as - ḫar un - ni - ni a - ḳab - bi .....
I turn, my petition I utter! .....

20. *be - lum arad - ka la ta - sa - kip* 21. *ina*
O Lord thy servant cast not down! In

me - e šub - taḳ - ti na - di ḳa - as - su[1] *ṣa-bat*
the waters of the flood thrown, take thou his hand!

22. *ḫi - iṭ - ṭi iḫ - ṭu - u ana da - me - iḳ - ti*
The sin I have sinned to mercy

te - ir 23. *an - na e - pu - uš ša - a - ru lit - bal*
turn! The iniquity I have committed let the wind carry away!

24. *ḳil - la - tu - u - a ma - ' - da - a - ti ki - ma*
My manifold transgressions like

zu - ba - ti[2] *šu - ḫu - uṭ*[3]
a garment tear off!

1. *ḳa-as-su* = *ḳât-su.*
2. *ẓu-ba-ti* = *ṣubâti.*
3. Obv. ll. 29—37 (= ll. 1—5), Obv. l. 43—Rev. l. 6 (= ll. 6—19), and Rev. ll. 36—44 (= ll. 20—24).

5. A prayer for mercy and favour.

[K 4623 + 79—7—8, 24.]



1. *be - el - tum* *ina* *su - ru - uh* *lib - bi*

O lady in the grief of my heart



rig - me *zar - biš* *ad - di - ki* *a - ḫu - lap - ia*

cries in trouble have I raised to thee! My forgiveness



ki - bi 2. *be - el - tum* *ana* *arad - ki* *ma - ṣi*

declare! O lady, unto thy servant {"It is enough!"}



ki - bi - šu *libba - ki* *li - nu - uḫ* 3. *ana*

say unto him! Let thy heart be appeased! Unto



arad - ki *ša* *ma - ru - uš - tum* *ip - šu* *ri - e - mu*

thy servant, who hath experienced sorrow, mercy



ri - ši - šu 4. *ki - šad - ki* *su - ḫi - ir - šum - ma*

extend to him! Thy neck turn to him and



li - ki - e *ut - nin - šu* 5. *ana* *arad - ki* *ša*

receive his supplication! Thy servant, {with whom}



ta - gu - gi *si - il - me* *il - ti - šu*

thou hast been angry, deal favourably with him![1]

1. Obv. ll. 18—26.

6. A prayer for purification.

[K 254.]

1. *ilu ištari - ia nap - li - si - in - ni - ma*
O my goddess, look with pity on me and

liķê(e) un - ni - ni - ia 2. *lip - paṭ - ru*
accept my supplication! Torn away be

ar - nu - u - a lim-ma-ša-a ḫi - ṭa - tu - u - a
my sin, forgotten be my transgressions!

3. *' - il - ti lip - pa - ṭir ka - si - ti*
Let the ban be torn away, let the bonds

li - ir - mu 4. *ta - ni - ḫi - ia lit - ba - lu*
be loosened! My sighing let carry away

si - bit šârê pl 5. *lu - uš - ḫu - uṭ lum - ni*
the seven winds! I will rend away {my wickedness,}

iṣṣuru ana šamê(e) li - še - li 6. *i - dir - ti*
{let the bird} to the heavens bear it! My misery

nûnu lit - bal li - bil nâru
let the fish carry off, let the river sweep (it) away!

7. *lim - ḫur - an - ni* *nam - maš - šu - u* *ša* *ṣēri*
May there take (it) from me the beast of the field,

8. *li - mis - su - in - ni* *mē* [pl] *nāri* *ālikūti* [pl] [1]
may there wash me clean the flowing waters of the river!

7. A prayer for a favourable dream.

[K 254.]

1. *il - ti* *lum - ni* *šu - li - ḳa - an - ni - ma*
From my wickedness make me depart and

lu - un - ni - ṭir *il - ti - ka*
let me be saved by thee!

2. *šup - ra - an - ni - ma* *šuttu* *damiḳtu(tu)*
Send thou to me and a favourable dream

luṭ - ṭul 3. *šuttu* *a - na - ṭa - lu* *lu - u*
let me behold! May the dream I behold be

damḳat(at) 4. *šuttu* *a - na - ṭa - lu* *lu - u*
favourable! May the dream I behold be

kīnat(at) 5. *šuttu* *a - na - ṭa - lu* *ana*
true! The dream I behold to

1. Rev. ll. 10—16.



damiḳti(ti) *tir - ra* *ilu . . . .* *ilu*

favour turn! May the god . . . . ., the god



ša *šunāti* pl *ina* *rēši - ia* *lu*

of dreams, at my head



kān(an) *šu - ri - ba - an - ni - ma* *a - na*

stand! Make me to enter into



E - sag - ila *ekal* *ilāni* *bīt*

Esagil the temple of the gods, the house



balāṭi *a - na* *ilu Marduk* *ri - me - ni - i*

of life! To Marduk, the merciful,



a - na *damiḳtim(tim)* *a - na* *ḳātā* II *damḳāti* pl

for favour into (his) favourable hands



piḳ - dan - ni *lud - lul* *nir - bi - ka*

commend me! So will I bow myself before thy greatness,



lut - ta - ' - id *ilu - ut - ka* *nišē* pl

will I glorify thy divinity, and the people



ali - ia *li - še - pa - a* *ḳur - di - ka*

of my city will praise thy power!

1. Rev. ll. 20—28.

8. A prayer for restoration to divine favour.

[K 3158.]

The priest:

1\. *pi - te il - lu - ur - ta - šu pu - ṭur*
Open his bond, remove

ma - ak - si - šu 2. *nu - um - mir pa - ni - šu*
his fetter, make bright his countenance,

pi - ḳid - su i - liš ba - ni - šu 3. *bul - liṭ*
commend him to his god his creator! Give life to

arad - ka lit - ta - ' - id ḳur - di - ka
thy servant, that he may praise thy might,

4\. *nar - bi - ka li - id - lu - la kal*
that before thy greatness he may bow down in all

da - ad - me 5. *mu - ḫur kat - ra - šu*
dwellings! Receive his gift,

li - ki pi - di - e - šu 6. *ina kak - kar*
accept his purchase-money, that in the land of

šul - me maḫ - ra - ka lit - tal - lak[1]
peace before thee he may walk!

1\. Obv. ll. 36—41.

HYMNS AND PRAYERS.

1. Hymn to the Rising Sun.

[K 3343.]

1. 

ilu Šamaš ina i - šid šamē(e) tap - pu - ḫa - am - ma

O Sun-god, on the foundation of heaven[1] thou hast flamed forth!

2.  3.

ši - gar šamē(e) ellūti pl tap - ti da - lat

The bolt of the bright heavens thou hast opened, the doors

 4.

šamē(e) tap - ta - a ilu Šamaš a - na ma - a - ti

of heaven thou hast opened! O Sun-god over the land

 5.

ri - ši - ka taš - ša - a ilu Šamaš me - lam - me

thy head thou hast raised! O Sun-god, with the brightness

[2]

šamē(e) ma - ta - a - ti tak - tum

of heaven the lands thou hast covered!

1. *I. e.*, the horizon.
2. Obv. ll. 2—10.

2. Hymn to the Setting Sun.

[Sp. III, 586 and R. III, 1.]

1. 

ilu Šamaš ana ki - rib ša - me - e ina

O Sun-god, into the midst of heaven when



e - ri - bi - ka 2. *ši - gar ša - me - e*

thou enterest, may the bolt of heaven



el - lu - tum šul - ma liḫ - bu - ku[1]

that is bright give thee greeting,

3. 

da - la - at ša - me - e lik - ru - ba - a - ku

may the doors of heaven bless thee!

4. 

mi - ša - rum su - uk - kal - lum

May the righteousness of the minister



na - ra - am - ka liš - te - šir - ku

thy beloved direct thee!

5. 

ana E - babar - ra šu - bat be - lu - ti - ka

In Ebabara, the seat of thy power,



ṣi - ru - ut - ka šu - u - pi 6. *ilu Ai*

thy supremacy is glorious! May Ai,

1. Here and in ll. 3 f. [cuneiform sign] is employed for [cuneiform sign], a form of the 2. m. s. pron. suffix.

ḫi - ir - tum na - ra - am - ta - ka
thy beloved spouse,

ḫa - di - iš li - maḫ - ḫi - ir - ka
with joy come before thee,

7. *lib - ba - ka ne - iḫ - tum*
to thy heart rest

li - ni - iḫ 8. *nap - ta - an*
may she give, may the feast

i - lu - ti - ka liš - ša - kin - ku 9. *ḳar - ra - du*
of thy godhead be spread for thee! O valiant

id - lum ilu Šamaš li - it - - ta - i - du - ka
hero, Šamaš, let them glorify thee!

10. *be - el* [*E - babar - ra*] *a - lik pa - dan - ka*
O lord of Ebabara, in thy going may thy path

li - šir 11. [*ilu Šamaš*] *ḫar - ra - an - ka*
be straight! O Sun-god thy road

šu - šir ur - ḫa ki - nam ana du - ru - uš - ši - ka
direct, on the road that is sure for thy foundation

a - lik 12. [*ilu Šamaš*] *ša ma - a - ti da - ai - an*
go! O Sun of the land, judge

ša pu - ru - us - si - e - ša muš - te - šir - ša
of its decisions, its director

at - ta
art thou!

3. Hymn to Marduk.

[K 2962 + K 3120.]

1. [*ri*] *- mi - nu - u ina ilāni pl*
O merciful one among the gods!

2. *ri - mi - nu - u ša mi - ta bul - lu - ṭa*
Merciful one, who the dead to raise to life

i [*- ram - mu*] 3. *ilu Marduk šar - ru šamē(e)*
loveth! O Marduk, king of heaven

u irṣitim(tim) 4. *šar Ba - bi - lim be - el*
and earth, king of Babylon, lord of

E - sag - ila 5. *šar E - zi - da*
Esagil, king of Ezida,

be - el E - maḫ - ti - la 6. *šamē(e) u*
lord of Emaḫtila! Heaven and

irṣitim(tim) ku - um - mu 7. *e - ma šamē(e) u*
earth are thine! The space of heaven and

irṣitim(tim) ku - um - mu 8. *ši - pat ba - la - ṭu*
earth is thine! The incantation of life

ku - um - mu 9. *i - mat ba - la - ṭu ku - um - mu*
is thine! The spittle of life is thine!

10. . . . . 11. *a - me - lu - tum ni - ši ṣal - mat*
. . . . Mankind, the race black-

ḳakḳadi 12. *šik - na - at na - piš - ti ma - la*
headed, living creatures as many as

šu - ma na - ba - a ina māti ba - ša - a
a name bear (and) in the land exist,

13. *kib - rat ir - bit - ti ma - la ba - ša - a*
the four quarters of the world, all that there are,

14. *ilu Igigi ša kiš - šat šamē(e) u* [*irṣitim(tim)*]
the Igigi of the hosts of heaven and earth,

15. *ma - la* *ba - ša - a* 16. *a - na* *ka - ša - a - ma*
all that there are, unto thee

uz - na - ši - na *ba - ša - a*[1]
are their ears inclined!

4. Address to the god Ninib.

[K 2487 and K 8122.]

1. *ap - lu* *gaš - ru* *bu - kur* *ilu Bêl*
O mighty son, first-born of Bēl,

šur - bu - u 2. *git - ma - lu* *i - lit - ti* *E - šar - ra*
powerful, perfect, offspring of Ešara,

3. *ša* *pu - luḫ - tu* *lit - bu - šu* *ma - lu - u*
who with terror art clothed, who art full of

ḫar - ba - šu 4. *ilu Ut - gal - lu* *ša*
fury! O Utgallu, whose

la *im - maḫ - ḫa - ru* *ḳa - bal - šu* 5. *šu - pu - u*
onslaught is unequalled, bright

man - za - za *ina* *ilâni pl* *rabûti pl* 6. *ina*
is (thy) place among the great gods! In

1. Obv. ll. 16—45.

E - kur *bît* *ta - ši - la - a - ti* *ša - ḳa - a*
Ekur, the house of festal joys, exalted

ri - ša - a - ka 7. *id - din - ka - ma* *ilu Bêl*
is thy head, for he hath granted thee, hath Bêl

abu - ka 8. *te - rit* *kul - lat* *ilâni pl*
thy father, that the law of all the gods

ḳa - tuk - ka *tam - ḫat* 9. *ta - dan* *di - in*
thy hand should hold! Thou judgest the judgment of

te - ni - še - e - ti 10. *tuš - te - šir* *la* *šu - šu - ru*
mankind, thou leadest him that is without a leader,

i - ka - a *e - ku - ti* 11. *ta - ṣab - bat* *ḳât*
the man that is in need! Thou holdest {the hand of}

en - ši *la* *li - ' - a* *tu - ša - aš - ḳa*
the weak, the man that is not strong thou dost exalt!

12. *ša* *a - na* *a - ra - al - li - e* *šu - ru - du*
{Of him who} to the Lower World {has been brought down}

pa - gar - šu *tutîra(ra)* 13. *ša* *ar - nu* *i - šu - u*
his body thou dost restore! From him who sin possesses



ta - paṭ - ṭar *ar - nu*

thou dost remove the sin!

14. 

ša ilu - šu illi - šu

The man with whom his god



zi - nu - u *tu - šal - lam* *ar - ḫiš*

is angry thou restorest to favour speedily!

15. 

ilu Nin - ib *a - ša - rid* *ilāni pl*

O Ninib, prince of the gods,



ḳu - ra - du *at - ta*

a hero art thou![1]

5. Address to Nabū.

[K 3130.]

1. 

be - lum *it - ti* *e - mu - ki - ka*

O lord, with thy might



e - mu - ḳu *ul* *iš - ša - an - na - an*

no might can compare!

2. 

ilu Nabū *it - ti* *e - mu - ki - ka*

O Nabū, with thy might



e - mu - ḳu *ul* *iš - ša - an - na - an*

no might can compare!

1. Obv. l. 11—Rev. l. 2.

3. *it - ti* *bīti - ka* *E - zi - da*
With thy temple, Ezida,

bi - tum *ul* *iš - ša - an - na - an* 4. *it - ti*
no temple can compare! With

ali - ka *Bar - sip* KI *alu* *ul*
thy city Borsippa, no city

iš - ša - an - na - an *it - ti* *iḳ - li - ka*
can compare! With thy domain,

Ba - bi - lim *iḳ - lu* *ul* *iš - ša - an - na - an*[1]
Babylon, no domain can compare!

6. Prayer to Ishtar of Nineveh.

[81—2—4, 188.]

1. *a - na* *šar - rat* *ilāni* pl *ša* *par - ṣi*
To the queen of the gods, {into whose hand} {the commands}

[*ilāni* pl *rabūti* pl *šu - ut - lu - mu* *ḳa - tuš - ša*[2]
of the great gods are entrusted,

2. *a - na* *be - lit* alu *Ninua* f . . . . .
to the lady of Nineveh, the . . . .

1. Obv. ll. 6—14. 2. *ḳa-tuš-ša* is translated in the previous line after the relative.

ilâni[pl] *ša - ḳu - tu* 3. *a - na mârat*
of the gods, the exalted one, to the daughter of

ilu Sin ta - li - mat ilu Šam - ši ša
the Moon-god, the twin-sister of the Sun-god, who

kul - lat šarru - ti ta - be - el 4. *a - na*
all kingdoms rules, to

pa - ri - sa - at purussâ ilat(at) kal gim - ri
her who determines decrees, the goddess of the universe

5. *a - na be - lit šamê(e) u irṣitim(tim)*
to the lady of heaven and earth,

ma - ḫi - rat tas - li - ti 6. *a - na še - ma - at*
who accepts supplication, to {her who hearkens unto}

ik - ri - bi li - ḳa - at un - ni - ni 7. *a - na*
pleading, who receives prayer, to

iltim(tim) rim - ni - ti ša me - ša - ra
the merciful goddess who righteousness

i - ra - am - mu 8. *ilu Iš - tar mimma ša*
loves (I pray)! (To) Ištar, (for) whatever



bul - lu - lu *i - si - iḳ - ša* 9. *da - al - pa - a - te*

is confounded distresses (?) her! The afflictions



mal *a - tam - ma - ru* *maḫ - ra - ki* *a - bak - ka*

which I behold, before thee I bewail.



10. *a - na* *at - mu - u - a* *šu - nu - ḫi* *lib - ša - a*

To my words full of sighing directed be



u - zu - un - ki 11. *a - na* *zik - ri - ia*

thine ear! To my speech



šum - ru - ṣi *ka - bit - ta - ki* *lip - pa - šir*

that is afflicted let thy mind be opened!



12. *am - ri - in - ni* *bêltu* *ki - i*

Look upon me, O lady, that through



su - uḫ - ḫu - ra - ki *libbi* *ardi - ki*

thy turning towards (me) the heart of thy servant



lim - ra - aṣ

may be strong!

1. Obv. ll. 4—15.

INCANTATIONS.

1. Incantation to the Fire-god.

[K 2455 + K 3936.]

1. *šiptu* *ilu* *Gibil* *šar - ḫu* *bu - kur*
Incantation. O Fire-god, mighty, first-born of

ilu *A - nim* 2. *i - lit - ti* *ellitim(tim)*
Anu, offspring, bright (and)

ša - ḳu - tum *ilu* *Ša - la - aš* 3. *šar - ḫu*
exalted, of Šalaš, mighty,

id - di - šu - u *zik - ri* *ilāni* pl
newly-shining, name of the gods

ka - ai - nu 4. *na - din* *nin - da - bi - e*
that is enduring, who gives offerings

ana *ilāni* pl *ilu* *Igigi* 5. *ša - kin* *na - mir - ti*
to the gods, the Igigi, who makes light

a - na | *ilu A - nun - na - ki* | *ilāni pl*
for | the Anunnaki, | the gods

rabûti pl | 6. *iz - zu* | *ilu Gibil* | *muš - ḫar - miṭ*
that are great. | O terrible | Fire-god, | destroyer of

a - pi - . . . . . | 7. *ilu Gibil* | *al - la - lu - u*
. . . . | O Fire-god, | powerful one,

mu - ab - bit | *. . . . . pl* | *u* | *zal - pi pl*
annihilator of | the . . . . . | and | wicked,

8. *ḳa - mu - u* | *lim - nu - ti* | *zēr* | *amēlu kaššapi*
who burns | the evil, | the seed of | sorcerer

u | *f kaššapti* | 9. *mu - ḫal - liḳ* | *rag - gi* | *zēr*
and | sorceress, | who blots out | the bad, | {the seed of}

amēlu kaššapi | *u* | *f kaššapti* | 10. *ina*
sorcerer | and | sorceress. | At

u - mi an - ni - i | *ina* | *di - ni - ia*
this time | in | my cause

i - ziz - za - am - ma | 11. . . . . . | *ku - šu - ud* | *lim - nu*
take thy stand and | . . . . . | overcome | the evil one.

12\. *kîma* *ṣalmâni*[pl] *an - nu - ti* *i - ḫu - lu*
As these images[1] quiver,

i - zu - bu *u* *it - ta - at - ta - ku*
melt and dissolve,

13\. *amêlu* *kaššapu* *u* *f* *kaššaptu*
may the sorcerer and sorceress

li - ḫu - lu *li - zu - bu* *u*
quiver, melt and

lit - ta - at - tu - ku[2]
dissolve.

2. Incantation against an unknown sorceress.

[K 2728.]

1\. *šiptu* *at - ti* *man - nu* *f* *kaššaptu*
Incantation. Who art thou, O sorceress,

ša *bâšû(u)* 2. *a - mat* *limutti(tim) - ia*
{in whose heart} is the word of my misfortune,

1\. The burning of little images made of bronze, honey, clay, bitumen, wood, *etc.* accompanied incantations of this class; hence the title of the series, *Maḳlû*, "Burning".

2\. *Maḳlû* II, ll. 123—135.

ina lib - bi - ša[1] 3. *i - na* *lišāni - ša*

by whose tongue

ib - ba - nu - u *ru - ḫu - u - a* 4. *i - na*

are made my spells, at

šap - ti - ša *ib - ba - nu - u* *ru - su - u - a*

whose lips are formed my poisons,

5. *i - na* *ki - bi - is* *tak - bu - su* *izzaz(az)*

in whose foot-steps[2] stands

mu - u - tum 6. *f* *kaššaptu* *aṣ - bat*

death? O sorceress, I exorcise

pî - ki *aṣ - bat* *lišāna - ki* 7. *aṣ - bat*

thy mouth, I exorcise thy tongue, I exorcise

īnā II - ki *na - ṭi - la - a - ti* 8. *aṣ - bat*

thy glancing eyes, I exorcise

šēpā II - ki *al - la - ka - a - ti* 9. *aṣ - bat*

thy active feet, I exorcise

bir - ki - ki *e - bi - ri - e - ti* 10. *aṣ - bat*

thy striding knees, I exorcise

1. *ina lib-bi-ša* is translated in l. 1 after the relative.

2. Lit. "in the footstep she has trodden".

idā^{II} - *ki* *mut - tab - bi - la - a - ti* 11. *ak - ta - si*
thy labouring hands, I bind

i - di - ki *a - na* *ar - ki - ki* 12. ^{ilu} *Sin*
thy hands beneath thee! May Sin

el - lam - mi - e *li - ḳat - ta - a* *pa - gar - ki*
in front destroy thy body,

13. *a - na* *mi - ḳit* *mē*^{pl} *u* *išāti*
into a chasm of water and fire

lid - di - ki - ma 14. *f* *kaššaptu* *ki - ma* *si - ḫir*
may he cast thee! O sorceress, like the stone

^{abnu} *kunukki* *an - ni - e* 15. *li - ṣu - du*
of this seal may there glow

li - ri - ḳu *pa - nu - u - ki*[1]
(and) turn pale thy countenance!

3. Incantation against spells and witchcraft.

[K 43 + K 142 + K 2601.]

1. *šiptu* ^{ilu} *Nusku* *šur - bu - u* *i - lit - ti*
Incantation. O Nusku, mighty one, offspring of

1. *Maḳlū* III, ll. 89—103.



ilu A-nim 2. *tam-šil abi bu-kur ilu Bēl*

Anu, image of the father, first-born of Bēl,

3. 

tar-bit apsī bi-nu-ut ilu Ea

child of the ocean, creation of Ea!

4. 

aš-ši dipāra u-nam-mir-ka

{I have raised on high} the torch, I have given light



ka-a-ša 5. *amēlu kaššapu ik-šip-an-ni*

to thee! The enchanter hath enchanted me;



kiš-pi ik-šip-an-ni ki-šip-šu

{with the enchantment,} (with which) he enchanted me, enchant thou him!

6. 

f kaššaptu tak-šip-an-ni kiš-pi

The enchantress hath enchanted me; {with the enchantment,}



tak-šip-an-ni ki-šip-ši 7. *e-pi-šu*

(with which) she enchanted me, enchant thou her! The wizard



i-pu-ša-an-ni ip-šu i-pu-ša-an-ni

hath bewitched me; {with the witchcraft,} (with which) he bewitched me,



e-pu-su[1] 8. *e-piš-tu te-pu-ša-an-ni*

bewitch thou him! The witch hath bewitched me;

1. *e-pu-su* = *epuš-šu*.

ip - šu *te - pu - ša - an - ni* *e - pu - si*[1]

{with the witchcraft,} (with which) she bewitched me, bewitch thou her!

9. *muš - te - piš - tu* *te - pu - ša - an - ni*

The sorceress hath bewitched me;

ip - šu *te - pu - ša - an - ni* *e - pu - si* 10. *ša*

{with the witchcraft,} (with which) she bewitched me, bewitch thou her! {Those who}

ṣalmāni^pl^ *ana* *pi - i* *ṣalmāni*^pl^ *- ia* *ib - nu - u*

images after the fashion of my images have made,

bu - un - na - an - ni - ia *u - maš - ši - lu*

who my form have imitated,

11. *rūti - ia* *il - ḳu - u* *šārti - ia*

who my breath have caught, who my hair

im - lu - su 12. *ulinni - ia* *ib - tu - ḳu*

have plucked, who my garment have rent,

e - ti - ḳu *eprāti*^pl^ *šēpē*^II^ *- ia* *iš - bu - šu*

who in going through dust my feet have hindered,

13. *ilu* *Gibil* *ḳar - du* *šipat - su - nu*

may the Fire-god, the mighty, their incantation

1. *e-pu-si* = *epuš-ši.*

li - pa - aš - šir — *idi šipla*[1]

dissolve! — Recite the incantation!

4. Some reasons for a curse falling upon a man.

[K 150 and K 8868.]

1\. *a - na* | *bīt* | *tap - pi - e - šu* | *i - te - ru - ub*

Into | the house of | his neighbour | has he entered?

2\. *a - na* | *aššat* | *tap - pi - e - šu* | *it - te - ḫi*[2]

To | the wife of | his neighbour | has he drawn nigh?

3\. *dāmē* pl | *tap - pi - e - šu* | *it - ta - bak*

The blood of | his neighbour | has he shed?

4\. *ṣu - bat* | *tap - pi - e - šu* | *it - ta - bal*[3]

The garment of | his neighbour | has he stolen?

5\. *mi - ra - nu - uš - šu* | *id - lu* | *la* | *u - maš - ši - ru*

From his power (?) | a man | has he not let go free?

6\. *id - lu* | *dam - ḳa* | *ina* | *kim - ti - šu*

A good man | from | his family

1\. *Maḳlū* I, ll. 122—134.

2\. I 2, fr. *ṭeḫū*; K 8868 gives the variant reading *iṭ-ṭi-ḫi*.

3\. K 8868 reads: *it-ta-al-ba-aš*, "has he put on?".

u - še - lu - u — has he driven away?

7. *kin - na pu - ḫur - ta* — A united household

u - sap - pi - ḫu — has he broken up?

8. *a - na la - bu - ut - ti - i* — Against one in authority

iz - za - az - zu — has he set himself?

9. *pi - i - šu tar - ṣu* — In his mouth is he honest,

lib - ba - šu la ki - i - ni — (but) in his heart false!

10. *pi - i - šu an - na* — With his mouth (says he) yea,

lib - ba - šu ul - la[1] — (but) in his heart nay?

1. Col. I, ll. 37—46.

ASSYRIAN LETTER-TABLETS.

1. Letter to the king asking for a doctor to see a sick lady.

[82—5—22, 174.]

1. *a - na* *šarri* *bēli - ia* 2. *arad - ka*
To the king my lord, thy servant

m ilu Šamaš - mīta - uballiṭ 3. *lu - u šulmu(mu)*
Šamaš-mīta-uballiṭ. Greeting

a - na *šarri* *bēli - ia* 4. *ilu Nabū* *u*
unto the king, my lord. May Nabū and

ilu Marduk 5. *a - na* *šarri* *bēli - ia* 6. *a - dan - niš*
Marduk unto the king my lord be exceedingly,

a - dan - niš 7. *lik - ru - bu* 8. *u - ma - a* *amat*
exceedingly propitious. Now {the hand-maid}

ša *šarri* 9. *f ilu Ba - u - ga - me - lat*
of the king, Ba'u-gāmilat,



10. *mar - ṣa - at a - dan - niš la ku - sa - pi*

is grievously sick, she cannot . . . . .



ta - kal 11. *u - ma - a šarri be - ili*

eat; now let the king my lord



12. *ṭe - mi liš - kun* 13. *amēlu āsū išten(en)*

instructions give, that a physician



14. *lil - li - ka* 15. *li - mur - ši*

may come (and) see her.

2. Letter to the king introducing a messenger who has news for the king's private ear.

[K 498.]



1. *a - na šarri be - ili - ia* 2. *arad - ka*

To the king, my lord, thy servant



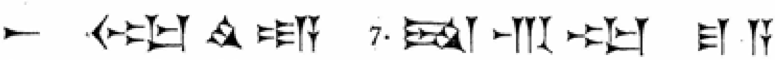
m ilu Rammān-ibni 3. *lu šul - mu a - na šarri*

Rammān-ibni. Greeting unto the king,



4. *be - ili - ia* 5. *mār Bābili KI* 6. *šu - u*

my lord. That Babylonian [*i. e.* of whom the king already knows]



ina muḫ - ḫi - ia 7. *it - tal - ka ma - a*

to me came. (He said):

di - bi 8. *ina pī - ia ma-a ina ekalli*
"My message with my own mouth (must be delivered), into the palace

9. *lu - bi - lu - u - ni* 10. *u - ma-a an - nu - šim*
let them bring me." Even now

11. *ina pa - an šarri be - ili - ia*
into the presence of the king my lord

12. *u - si - bi - la - šu* 13. *šarru be - ili*
I have caused them to bring him. Let the king my lord

liš - al - šu 14. *me-nu ša di - bi-šu-u-ni* 15. *ūmu*
ask him what is in his message. On

XXVIII KAN ištu libbi 16. *alu Ṣa-ad - di* 17. *ina*
the 28th day from Ṣaddu into

pa - an šarri be - ili - ia 18. *u - si - bi - la - šu*
the presence of the king my lord I caused them to take him.

3. Letter from Aplā to the queen-mother reassuring her during the king's absence.

[K 523.]

1. *a - na ummi šarri bēlti-ia* 2. *arad - ka*
To the mother of the king, my lady, thy servant

m Apla - a 3. *ilu Bēl u ilu Nabū a - na ummi*
Aplā. May Bēl and Nabū unto {the mother of}

šarri 4. *bēlti - ia lik - ru - bu* 5. *a - du - u*
the king, my lady, be propitious. Now

u - mu - us - su 6. *ilu Nabū u ilu Na - na - a*
daily unto Nabū and Nanā

7. *a - na ba - la - ṭa* 8. *nap - ša - a - ti*
for life

9. *u a - ra - ka u - mu* 10. *ša šar*
and length of days for the king of

mātāti bēli - ia 11. *u ummi šarri bēlti - ia*
the lands, my lord and {for the mother of} the king, my lady,

12. *u - sal - la* 13. *ummi šarri bēlti - a*
do I pray. Let the mother of the king, my lady,

14. *lu - u ḫa - ma - ṭi* 15. *amēlu mār-šip - ri ša*
be of good cheer (?). A messenger of

du - un - ḳu 16. *ša ilu Bēl u ilu Nabū*
favour from Bēl and Nabū

17. *il - li* | *šar* | *mātāti* | 18. *be - ili - ia*
with | the king of | the lands | my lord

19. *il - ta - lak*
goeth.

4. Letter to the king from Kudurru explaining why he has been prevented from coming to thank the king personally for a favour he has received.

[K 81.]

1. *a - na* | *šar* | *mātāti* | *be - ili - ia*
To | the king of | the lands, | my lord,

2. *arad - ka* | *m Kudurru* | *Uruk KI* | *u*
thy servant | Kudurru. | May Erech | and

E - an - na | 3. *a - na* | *šar* | *mātāti* | *be - ili - ia*
E-ana | unto | the king of | the lands | my lord

lik - ru - bu | 4. *u - mu - us - su* | *ilu Ištar*
be propitious. | Daily | to Ištar of

Uruk KI | *u* | *ilu Na - na - a* | 5. *a - na*
Erech | and | Nanā | for

balāṭ | *napšāti pl* | *šarri* | *bēli - ia* | *u - sal - lu*
the life of | the king, | my lord, | I pray.

6. *ᵐ Iḳīša(ša)-aplu amēlu āsū ša šarri be-ili-a*
Iḳīša-aplu, the physician, whom the king my lord

7. *a-na bul-ṭi-ia*[1] *iš-pu-ru*
to save my life sent,

8. *ub-tal-liṭ-an-ni ilāni^pl rabūti^pl*
has kept me alive. May the great gods

9. *ša šamē(e) u irṣitim(tim) a-na*
of heaven and earth unto

šarri bēli-ia 10. *lik-tar-ra-bu u*
the king, my lord, be propitious, and

iṣu kussī šarri bēli-ia 11. *lib-bu-u*
the throne of the king my lord in the midst of

šamē(e) a-na da-riš lu-kin-nu 12. *ša*
heaven for ever establish. For

mi-i-tu a-na-ku u šarru bēli-a
dead was I and the king my lord

13. *u-bal-liṭ-an-ni ṭa-ab-ta-a-ti*
hath caused me to live; the benefits

1. *bul-ṭi-ia* is contracted from *bulluṭi-ia*.

14. *ša šarri be - ili - ia i - na muḫ - ḫi - ia*

of the king my lord towards me

15. *ma - ' - da a - na a - ma - ru* 16. *ša šarri*

are many. To see the king

be - ili - ia at - tal - ka 17. *um - ma al - lak - ma*

my lord I went, (saying): "I will go and

pa - ni ša šarri bêli - ia 18. *am - mar - ma*

{the countenance} of the king my lord I will behold, and

u - rad - di - e - ma 19. *a - bal - luṭ amēlu rab-....*

I will go down and live." The ....-officer

ul - tu ḫarrāni II 20. *a - na Uruk KI*

from the road to Erech

21. *ut - tir - ra - an - ni* 22. *um - ma amēlu rab-*

turned me back (saying): "A cap-

kiṣir 23. *ul - tu ekalli un - ḳu*

tain from the palace a sealed letter

24. *a - na muḫ - ḫi - ka it - ta - ša - '*

to thee has brought;

25. *it - ti - ia* *a - na* *Uruk* *KI*
with me to Erech

26. *ta - nam - ḫi - is - ma* 27. *ṭe - e - mu*
thou must go." The instructions

i - šak - kan - ga[1] 28. *a - na* *Uruk* *KI*
he carried out and to Erech

ut - tir - ra - an - ni 29. *šarru* *bêli - a*
he brought me back. Let the king my lord

lu - u *i - di*
know!

5. **Letter to the king from Akkulānu asking for an answer to a previous letter.**

[K 604.]

1. *a - na* *šarri* *bêli - ia* 2. *arad - ka*
To the king my lord, thy servant

m *Ak - kul - la - nu* 3. *lu - u* *šul - mu* *a - na*
Akkulānu. Greeting unto

šarri *bêli - ia* 4. *ilu* *Nabû* *u* *ilu* *Marduk*
the king my lord. May Nabū and Marduk

1. *i-šak-kan-ga* = *išakkamma (išakkan-ma).*

5.			6.
a - na	*šarri*	*bēli - ia*	*lik - ru - bu*
unto	the king	my lord	be propitious.

7.				8.
šul - mu	*ša*	*šarri*	*bēli - ia*	*ṭu - ub*
Prosperity	to	the king	my lord,	joy

	9.		
libbē II pl - šu	*u*	*ṭu - ub*	*šīrē pl - šu*
for his heart	and	health	for his body!

10.		11.	
ina	*gab - ri - e*	*ša*	*e - gir - ti - ia*
In	answer	to	my letter

12.		13.	
šarru	*be - ili*	*a - na*	*amēlu ardi - šu*
may the king	my lord	unto	his servant

14. *liš - pu - ra*

send.

LETTERS FROM TELL EL-AMARNA.

1. Letter from Burraburiash, king of Karduniash, to Amenophis IV, king of Egypt, begging for larger presents and for his co-operation against the Assyrians.

[Bu. 88—10—13, 81.]

1. *a - na* *Ni - ip - ḫu - ur - ri - ri - ia*
To Nipḫuriria,

šar *mâtu* *Mi - iṣ - ri - i* 2. *ki - bi - ma*
king of Egypt, speaks

3. *um - ma* *Bur - ra - bu - ri - ia - aš* *šar*
thus Burraburiaš, king

mâtu *Ka - ra - du - ni - ia - aš* 4. *aḫu - ka - ma*
of Karduniaš, thy brother.

a - na *ia - a - ši* *šu - ul - mu* 5. *a - na*
With me it is well; with

ka - a - ša *bîti - ka* *aššâti* *pl* *- ka*
thee, thy house, thy wives,



mârê pl - *ka* | *mâti* - *ka* | 6. *amêlu* *rabûti* pl - *ka*

thy sons, | thy land, | thy nobles,



sisê pl - *ka* | *iṣu* *narkabâti* pl - *ka*

thy horses, | thy chariots



da - an - ni - iš | *lu šu - ul - mu*

exceedingly | well may it be.

7. 

ul - tu | *ab - bu - u - ai* | *u*

Since | my father | and



ab - bu - ka | *it - ti* | *a - ḫa - mi - iš*

thy father | with | one another

8. 

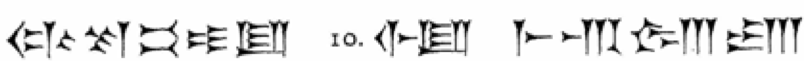
ṭa - bu - ta | *id - bu - bu* | 9. *šu - ul - ma - na*

friendly relations | established | rich



ba - na - a | *a - na* | *a - ḫa - mi - iš*

presents | to | one another



ul - te - bi - i - lu | 10. *u* | *me - ri - el - ta*

they sent | and | any desired object,



ba - ni - ta | *a - na* | *a - ḫa - mi - iš*

though precious, | to | one another

ul ik - lu - u — 11. *i - na - an - na*

they did not refuse. Now

a - ḫu - u - ai *II* *ma - na* *ḫurāṣi* *a - na*

my brother 2 manehs of gold as

šu - ul - ma - ni - ia *ul - te - bi - i - la*

a present for me has sent;

12. *i - na - an - na - ma* *ḫurāṣa* *ma - a - ad*

now much gold,

ma - la *ša* *ab - bi - ka* *šu - bi - la*

as much as thy father, send;

13. *u* *šum - ma* *mi - i - iṣ* *mi - ši - el* *ša*

and, if it is less, half that of

ab - bi - ka *šu - bi - i - la* — 14. *am - mi - ni*

thy father, send. Why

II *ma - na* *ḫurāṣi* *tu - še - bi - e - la*

(only) 2 manehs of gold hast thou sent?

15. *i - na - an - na* *du - ul - li* *i - na*

Now the work in

bît ili — *ma - a - ad* — *u* — *adanniš*
the temple is great and with vigour

16. *ṣa - ab - ta - ku - u - ma* — *ip - pu - uš*
have I undertaken (it) and am carrying (it) out;

ḫurāṣa — *ma - a - da* — *šu - bi - la* — 17. *u*
much gold (therefore) send. And

at - ta — *mi - im - ma* — *ša* — *ḫa - aš - ḫa - a - ta*
do thou for whatsoever thou desirest

i - na — *māti - ia* — 18. *šu - up - ra - am - ma*
in my land send

li - el - ḳu - ni - ik - ku
that they may take (it) thee.

19. *i - na* — *Ku - ri - gal - zu* — *a - bi - ia*
In the time of Kurigalzu my father

Ku - na - ḫa - ai - u — *ga - ab - bi - šu - nu*
the Canaanites with one accord

20. *a - na* — *mu - uḫ - ḫi - šu* — *el - ta - ap - ru - ni*
to him sent

um - ma - a *a - na* *ḳa - an - ni* *māti*

as follows: "Against the border of the land

21. [*nu - ur - da - am - ma*] *i* *ni - ba - al - ki -*

let us go down and let us make an

ta - am - ma 22. [*it - ti - ka*] *i*

invasion and with thee let

ni - ša - ki - in *a - bu - u - ai* 23. *an - ni - ta*

us form an alliance." My father this (reply)

el - ta - ap - ra - šu - nu - ti 24. *um - ma - a*

sent to them, as follows:

25. *mu - uš - še - ir* *it - ti - ia* *a - na*

"Cease (seeking) with me to

na - aš - ku - u - ni 26. *šum - ma* *it - ti*

form an alliance. If against

šarri *ša* *Mi - iṣ - ri - i* *a - ḫi - ia*

the king of Egypt my brother

ta - at - ta - na - ak - ra - ma 27. *it - ti*

ye are hostile and with

ša - ni - im - ma *ta - at - ta - aš - ka - na*
another ally yourselves;

28\. *a - na - ku* *ul* *al - la - ka - am - ma* *ul*
as for me shall I not come and shall I not

a - ḫa - ba - at - ku - nu - ši - i 29. *ki - i*
plunder you? For

it - ti - ia *na - aš - ku - nu* *a - bu - u - ai*
with me is he allied." My father

30\. *aš - šum* *a - bi - ka* *ul* *iš - mi - šu - nu - ti*
for the sake of thy father did not hearken to them.

31\. *i - na - an - na* *Aš - šu - ra - ai - u*
Now as to the Assyrians

da - gi - il *pa - ni - ia* 32. *a - na - ku*
my subjects have I

ul *aš - pu - ra - ak - ku* *ki - i*
not sent to thee concerning

ṭi - mi - šu - nu 33. *a - na* *māti - ka*
them? To thy land

am - mi - ni — *el - li - ku - u - ni*

why — are they come?

34. *šum - ma* — *ta - ra - aḫ - ma - an - ni*

If — thou lovest me

ši - ma - a - ti — *mi - im - ma* — 35. *la*

any business — let them not

ip - pu - u - šu — *ri - ḳu - ti - šu - nu*

carry out, — their failure (in their enterprise)

ku - uš - ši - da - šu - nu - ti

secure.

36. *a - na* — *šu - ul - ma - ni - ka* — *III* — *ma - na*

As — a present for thee — 3 — manehs

abnu *uknū* — *šadī* — 37. *u* — *V* — *ṣimittu* — *ša*

of *lapis lazuli* — {of the mountain} — and — 5 — yoke — of

sisē pl — *ša* — *V* — *iṣu* *narkabāt-iṣi* pl

horses — for — 5 — wooden chariots

38. *ul - te - bi - la - ak - ku*

have I sent thee.

2. Letter from Tushratta, king of Mitani, to Amenophis III, king of Egypt, sent with an image of the goddess Ishtar into Egypt.

[Bu. 88—10—13, 78.]

1. *a - na* | *m Ni - im - mu - ri - ia*
To Nimmuria,

šar | *mâtu Mi - iṣ - ri - i* | 2. *aḫi - ia*
king of Egypt, my brother,

ḫa - ta - ni - a | *ša* | *a - ra - ' - a - mu*
my son-in-law, whom I love

3. *u* | *ša* | *i - ra - ' - a - ma - an - ni*
and who loves me,

ki - bi - ma | 4. *um - ma* | *m Du - uš - rat - ta*
speaks thus Dušratta,

šar | *Mi - i - ta - an - ni* | 5. *ša*
king of Mitani, who

i - ra - ' - a - mu - ka | *e - mu - ka - ma*
loves thee, thy father-in-law.

6. *a - na* | *ia - ši* | *šul - mu* | *a - na*
With me it is well; with

ka - a - ša lu - u šul - mu 7. *a - na*
thee may it be well, with

bīti - ka a - na f Ta - a - tum - ḫi - pa
thy house, with Tātumḫipa

mārti - ia 8. *a - na aššati - ka ša*
my daughter, with thy wife whom

ta - ra - ' - a - mu lu - u šul - mu
thou lovest may it be well;

9. *a - na aššāti* pl *- ka a - na mārē* pl *- ka*
with thy wives, with thy sons,

a - na amēlūti pl *rabūti - ka* 10. *a - na*
with thy nobles, with

iṣu narkabāti pl *- ka a - na sisē* pl *- ka*
thy chariots, with thy horses,

11. *a - na ṣābē* pl *- ka a - na māti - ka*
with thy troops, with thy land

u a - na 12. *mim - mu - ka dannis(is)*
and with all that is thine exceedingly

dannis(is) *dannis(is)* *lu - u* *šul - mu*
exceedingly exceedingly well may it be.

13. *um - ma* *ilu Ištar* *ša* *alu Ni - i - na - a*
Thus (spake) Ištar of Nineveh,

bēlit *mātāti* 14. *gab - bi - i - ši - na - ma* *a - na*
the lady of all lands: "Unto

mâtu Mi - iṣ - ri - i 15. *i - na* *māti* *ša*
Egypt into the land which

a - ra - ' - a - mu *lu - ul - lik - ku - me*
I love I will go,

16. *lu - uṣ - ṣa - ḫi - ir - me* *a - nu - um - ma*
I will depart (?)." Verily

i - na - an - na 17. *ul - te - e - bil - ma*
now have I sent (her) and

it - tal - ka
she is gone.

18. *a - nu - um - ma* *i - na* *tir - ṣi*
Indeed in the time of

a - bi - ia - ma 19. *ilu Ištar bêltum(tum) i - na*
my father Ištar, the lady, into

māti ša - a - ši it - tal - ka 20. *u*
that land went and

ki - i - me - e i - na pa - na - a - nu - um - ma
just as formerly

21\. *it - ta - šab - ma uk - te - ib - bi - du - ši*[1]
she dwelt (there) and they honoured her

22\. [*u*] *i - na - an - na aḫi - ia*
so now may my brother

a - na X - šu 23. *eli ša pa - na - a - nu*
ten times more than formerly

li - gi - ib - bi - is - si[2] 24. *aḫi - ia*
honour her. May my brother

li - gi - ib - bi - is - zu[2] *i - na ḫa - di - e*
honour her, with joy

25\. *li - miš - šir - šu - ma li - du - u - ra*[3]
may he allow her to return.

1\. II 2 Pret. from *kabātu* with pron. suffix.
2\. II 1 Prec. from *kabātu* with pron. suffix.
3\. I 1 Prec. from *tāru*.

26. 

ilu *Ištar* *bêlit* *ša - me - e* *aḫi - ia*

May Ištar, the lady of heaven, my brother

 27. 

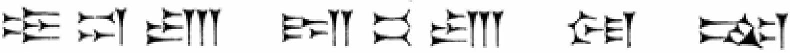
u *ia - ši* *li - iṣ - ṣur - an - na - ši*

and me protect

 28. 

I . C *li - im* *šanâti* pl *u*

for 100,000 years and



ḫi - du - ta *ra - bi - ta* *bêlit* *išâti*

great joy may the lady of fire

29. 

a - na *ki - la - a - al - li - ni*

unto both of us

 30. 

li - id - din - an - na - ši - ma *u* *ki - i*

give and thus



ta - a - bi[1] *i* *ni - pu - uš*[2]

good shall we do.

1. *ta-a-bi* = *ṭâbi*.

2. The last two lines of the letter, the meaning of which is uncertain, are here omitted.

OBSERVATORY REPORTS.

1. Reporting the date of the Vernal Equinox.

[K 15.]

1.				2.
ūmu VI KAN	*ša*	*arḫu Nisānu*		*u - mu*
On the 6th day	of	Nisan,		the day

		3.	4.	
u	*mu - ši*	*šit - ḳu - lu*	*VI*	. . . .
and	the night	were equal.	Of 6	periods[1]

	5.			6.
u - mu	*VI*	. . . .	*mu - ši*	*ilu Nabū*
was the day,	of 6	periods	was the night.	May Nabū

	7.		
ilu Marduk	*a - na*	*šarri*	*be - i - li*
(and) Marduk	unto	the king,	my lord,

8. *lik - ru - bu*
be propitious.

1. The . . . . is proved by this and similar passages to have been a space of two hours.

2. Reporting a successful observation of the moon.

[K 716.]

1. *ma - ṣar - tu* *ni - it - ta - ṣar* 2. *ūmu XXIX* [KAN]
A watch we kept. On the 29th day

ilu *Sin* 3. *ni - ta - mar* 4. *ilu* *Nabū* *u*
the moon we saw. May Nabū and

ilu *Marduk* 5. *a - na* *šarri* *bēli - ia*
Marduk unto the king, my lord,

6. *lik - ru - bu* 7. *ša* *m* *Na - bu - u - a* *ša*
be propitious. From Nabūa of

alu *Aššur*
the city of Aššur.

3. Reporting an unsuccessful observation of the moon.

[K 297.]

1. *a – na* *šarri* *bēli - ia* 2. *arad - ka*
To the king, my lord, thy servant

m *ilu* *Ištar-iddin-apla* 3. *amēlu* *rab - ešrēti(ti)* 4. *ša*
Ištar-iddin-apla the chief of

. . . . . *pl* — the astronomers
5. *ša* — of
alu Arba' - ilu — Arbela.

6. *lu - u šulmu(mu)* — Greeting
7. *a - na* — to
šarri — the king,
bêli - ia — my lord.

8. *ilu Nabû* — May Nabû,
ilu Marduk — Marduk
9. *ilu Ištar* — (and) Ištar
ša — of

alu Arba' - ilu — Arbela
10. *a - na* — unto
šarri — the king,
bêli - ia — my lord,

11. *lik - ru - bu* — be propitious.
12. *ina* — On
ûmi XXIX KAN — the 29th day
13. *ma - ṣar - tu* — a watch

14. *ni - ta - ṣa - ar* — we kept.
15. *bi - it* — At the house
ta - mar - ti — of observation

16. *irpitu* — (there were) clouds.
17. *ilu Sin* — The moon
la ni - mur — we did not see.

18. *arḫu Šabâṭu* — The month Sebat,
ûmu I KAN — the 1st day,
19. *lim - mu* — the eponymy

m Bêl-ḫarrân-šadû(u)-a — of Bêl-ḫarrân-šadûa.

4. Reporting a lunar eclipse.

[K 88.]



1. *a - na* *amēlu* *ikkaru* *bēli - ia* 2. *arad - ka*

To the chief gardener, my lord, thy servant



m *ilu* *Nabū-šum-iddina* 3. *amēlu* *rab - ešrēte(te)* 4. *ša*

Nabū-šum-iddina, the chief (of the astronomers) of



Ninua *KI* 5. *ilu* *Nabū* *ilu* *Marduk* 6. *a - na*

Nineveh. May Nabū (and) Marduk unto



amēlu *ikkaru* 7. *bēli - ia* *lik - ru - bu* 8. *ūmu* *XIV* *KAN*

the chief gardener, my lord, be propitious. On the 14th day



maṣartu 9. *ša* *ilu* *Sin* 10. *ni - ṭa - ṣar*

a watch of the moon we kept.



11. *ilu* *Sin* *atalā* 12. *is - sa - kan*

The moon was eclipsed.

REPORTS FROM ASSYRIAN ASTROLOGERS.

1. From Nabū-aḫē-erba.

[K 692.]

1. 

enuma Sin ina arḫu Kislimu ūmu XXX KAN

When the moon in the month Kislev, on the 30th day,



innammar 2. *šar Mar - tu KI* 3. *ina kakki*

is seen, the king of the Western land with (his) arms



šumkutu(tu) 4. *ša m ilu Nabū - aḫē pl - erba*

(shall achieve) a conquest. From Nabū-aḫē-erba.

2. From the chief astrologer.

[K 693.]

1. 

enuma Sin ina nāmuri-šu kīma ūmu I KAN

When the moon in its appearance as on the 1st day,



ūmu XXVIII KAN innammar 2. *limuttim(tim) Mar - tu KI*

(so) on the 28th day is seen, (there will be) evil fortune for the Western land.

3. *enuma Sin ūmu XXVIII* KAN *innammar* 4. *dumḳu*
When the moon on the 28th day is seen, {there will be} prosperity

matu Akkadi KI *limuttu* *matu Mar - tu* KI 5. *ša*
for Akkad, evil fortune for the Western land. From

amēlu rab - āsū
the chief astrologer.

3. From Akkulānu.

[K 694.]

1. *enuma ūmu XVI* KAN *Sin u Šamaš itti a - ḫa - miš*
When on the 16th day the moon and the sun with one another

innamrū PL 2. *šarru ana šarri nukurta uma'ar(ar)*
are seen, king against king hostility will direct,

3. *šarru ina ekalli - šu a - na mi - na - at*
the king in his palace for the space of

ar - ḫi 4. *u - ṭa - sar šēpā* II *nakiri*
a month will be besieged, the feet {of the enemy}

a - na māti-šu 5. *amēlu nakiru ina māti-šu šal - ṭa - niš*
into {his land (will come),} the enemy in his land triumphantly

ittallakū pl 6. *enuma Sin ina* arḫu *Dūzi lu - u*
will march. When the moon in the month Tammuz either

ūmu XIV KAN *lu - u ūmu XV* KAN 7. *itti*
on the 14th day or on the 15th day with

ilu *Šamši lā innamir(ir)* 8. *šarru ina ekalli - šu*
the sun has not been seen, the king in his palace

u - la - sar 9. *ūmu XVI* KAN *innammar-ma*
will be besieged. On the 16th day should it be seen,

dumḳu mātu *Šubarti* KI 10. *limuttu*
(there will be) prosperity for Šubartu, evil fortune

mātu *Akkadī* KI *u* mātu *Mar - tu* 11. *ša*
for Akkad and the Western land. From

m *Ak - kul - la - ni*
Akkulānu.

SOME ANCIENT BABYLONIAN LAWS.

[K 251.]

1. *šum - ma* | *ma - ru* | *a - na* | *a - bi - šu*
If | a son | to | his father

ul | *a - bi* | *at - ta* | *iḳ - ta - bi*
"Thou art not my father" | says,

u - ga - la - ab - šu | *ab - bu - ut - tum*
they shall brand him, | in fetters

i - ša - ak - kan - šu | *u* | *a - na* | *kaspi*
place him | and | for | silver

i - nam - din - šu | 2. *šum - ma* | *ma - ri* | *a - na*
sell him (as a slave). | If | a son | to

um - mi - šu | *ul um - mi at - ti* | *iḳ - ta - bi*
his mother | "Thou art not my mother" | says,

mu-ut - ta - as - su[1] *u - gal - bu - ma*
his face they shall brand and

a - la - am u - ṣa - aḫ - ḫa - ru - šu u
the city they shall forbid him and

i - na bîti u - še - ṣu - šu 3. *šum - ma*
from the house they shall drive him. If

a - bu ana ma - ri - šu ul ma - ri at - ta
a father to his son "Thou art not my son"

iḳ - ta - bi ina bîti u i - ga - rum
says, from house and wall

i - te - el - la 4. *šum - ma um - mu ana*
he must depart. If a mother to

ma - ri - šu ul ma - a - ri at - ta
her son "Thou art not my son"

iḳ - ta - bi ina bîti u u - na - a - ti
says, from house and household stuff

i - te - el 5. *šum - ma aš - ša - ta*
he must depart. If a wife

1. *mu-ut-ta-as-su* = *muttat-su.*

mu - us - su[1] *i - zi - ir - ma ul mu - ti*
her husband hates and "Not my husband

at - ta ik - ta - bi a - na na - a - ru
art thou" says, into the river

i - na - ad - du - šu 6. *šum - ma mu - tu a - na*
let them throw her. If a husband to

aš - ša - ti - šu ul aš - ša - ti at - ta
his wife "Thou art not my wife"

ik - ta - bi $^1/_2$ *ma - na kaspi i - šaḳ - ḳal*
says, $^1/_2$ maneh of silver he shall pay.

7. *šum - ma a - me - lum ar - da*
If a man a slave

i - gu - ur - ma im - tu - ut iḫ - ta - liḳ
hires and he dies, (or) gets lost,

it - ta - ba - ta it - ta - pa - ar - ka
(or) runs away, (or) disappears,

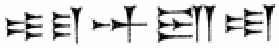
u im - ta - ra - ṣu i - di - šu ša
or falls sick, as his hire for

1. *mu-us-su* = *mut-su*.



u - ma - tan $^1/_2$ *TA. A. AN.*   *še - am*

one day $^1/_2$ (a measure of)   corn

[1]

i - ma - an - da - ad

he shall measure out.

1. Rev., Col. III, l. 23 — Col. IV, l. 22.

PROVERBS AND SAYINGS.

1. *ṣa - al - tu* *a - šar* *ki - na - tu - ti*
Hostility is among (one's) servants,

kar - ṣi *a - ka - li* *a - šar* *pa - ši - šu - ti*
slander where with oil

ip - pa - aš - ši[1] 2. *u-bar - ru* *ina* *ali* *ša - nim - ma*
one is anointed. A servant in another city

ri - e - šu[2] 3. *ib - ru - tum* *ša* *u - ma - ag - tan*
is a high officer. Friendship is for a day,

ki - na - tu - tu *ša* *da - ra - a - ti*[3] 4. *ana*
service is for ever. With

ka - la *da - mi - ik* *u* *u - la - pa*
every one is he friendly and into an alliance

1. Sm. 61, ll. 12—15. 2. *Ibid.*, l. 16 f. 3. *Ibid.*, ll. 9—11.

la - bi - iš[1] 5. *alpu na - ka - ri šam - me*
enters. The ox of an enemy weeds

ik - kal alpu ra - ma - ni - šu bi - ri - iš
doth eat, one's own ox in a fat pasture

ni - il[2] 6. *ina na - ri tab - ba - ši - ma*
lies. By a stream thou art, but

mu - ka da - ad - da - ru ap - pu - na - ma ina
thy water stinketh[3] exceedingly; in

ki - ri - i tab - ši - ma su - lu - up - pa - ka
a plantation thou hast been, but thy date

mar - tum[4] 7. *na - da - nu ša šarri*
(was) gall. To give is the king's (privilege),

tu - ub - bu[5] *ša ša - ki - i*[6] 8. *na - da - nu*
to make joyful is (the privilege) of the ruler. To give

ša šarri dum - mu - ku ša a - ba - rak - ku[7]
{is the king's (privilege),} to show favour is {(the privilege) of the governor.}

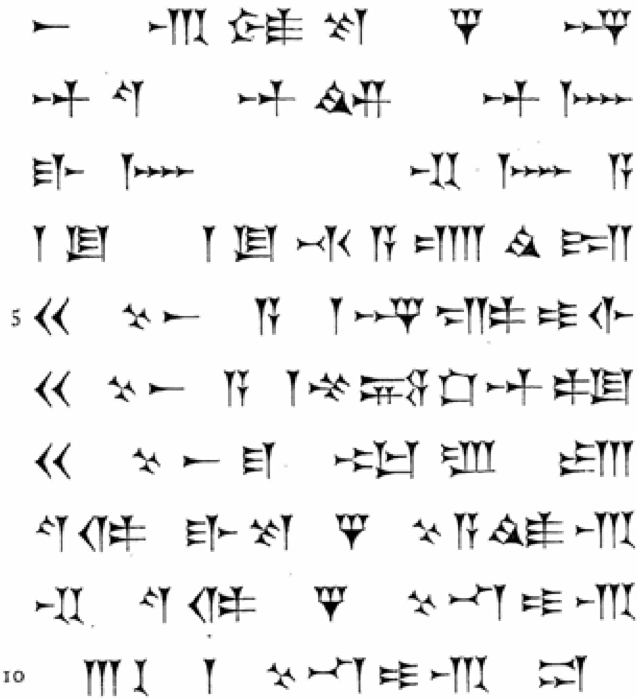
1. K 4347, Obv., Col. III, l. 6 f. 2. 80—7—19, 130, ll. 6—8. 3. Literally, "(is) a stink". 4. K 4347, Rev., ll. 19—24. 5. *tu-ub-bu* = *ṭubbu*. 6. Sm. 61, l. 5 f. 7. *Ibid.*, l. 7 f.

TEXTS

TO BE TRANSLITERATED AND TRANSLATED

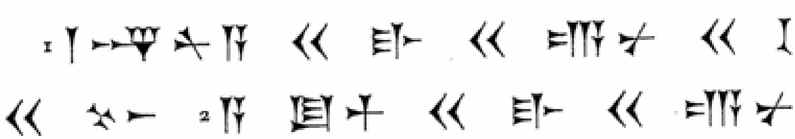
Inscription of Tiglathpileser I.

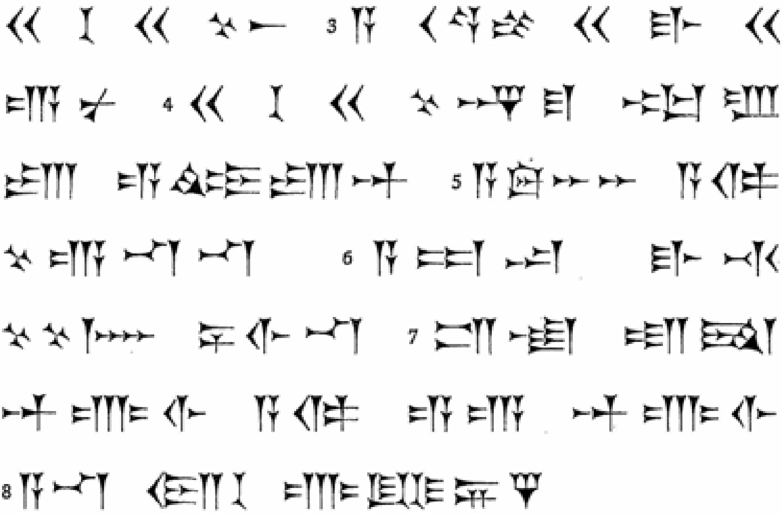
Engraved on the rock near the source of the Tigris.



Inscription of Aššur-nāṣir-pal.

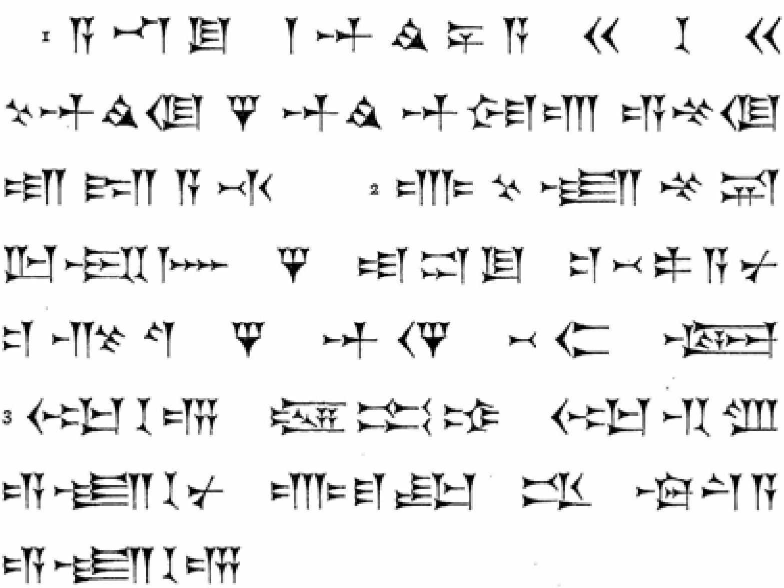
From his statue in the British Museum.





Hunting-inscriptions of Ashurbanipal.

1. From a relief in the British Museum, representing the king pouring a libation over four dead lions.



2. From a relief in the Louvre, representing the king seizing a lion by the ear and slaying it.

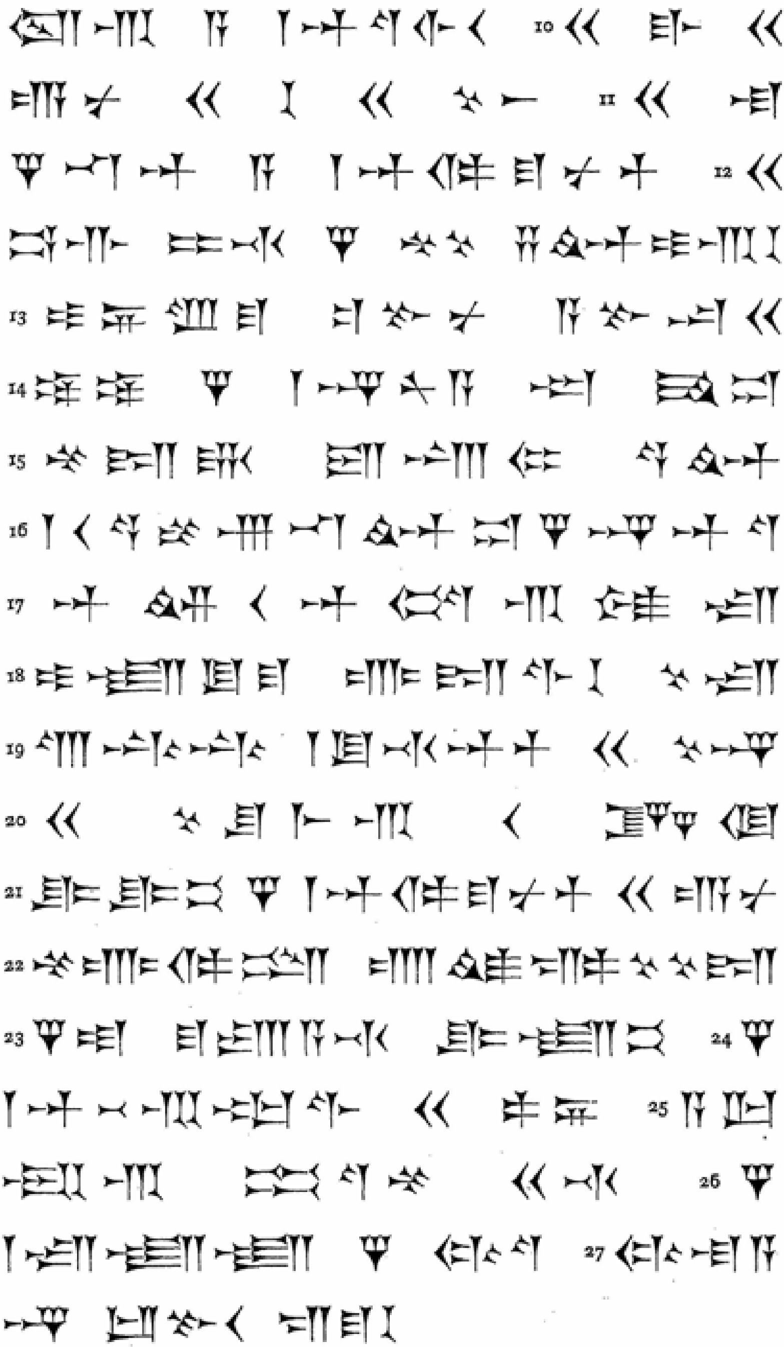


Inscription of Rammān-nirari III.

From a stone slab in the British Museum.

[51—9—2, 35.]

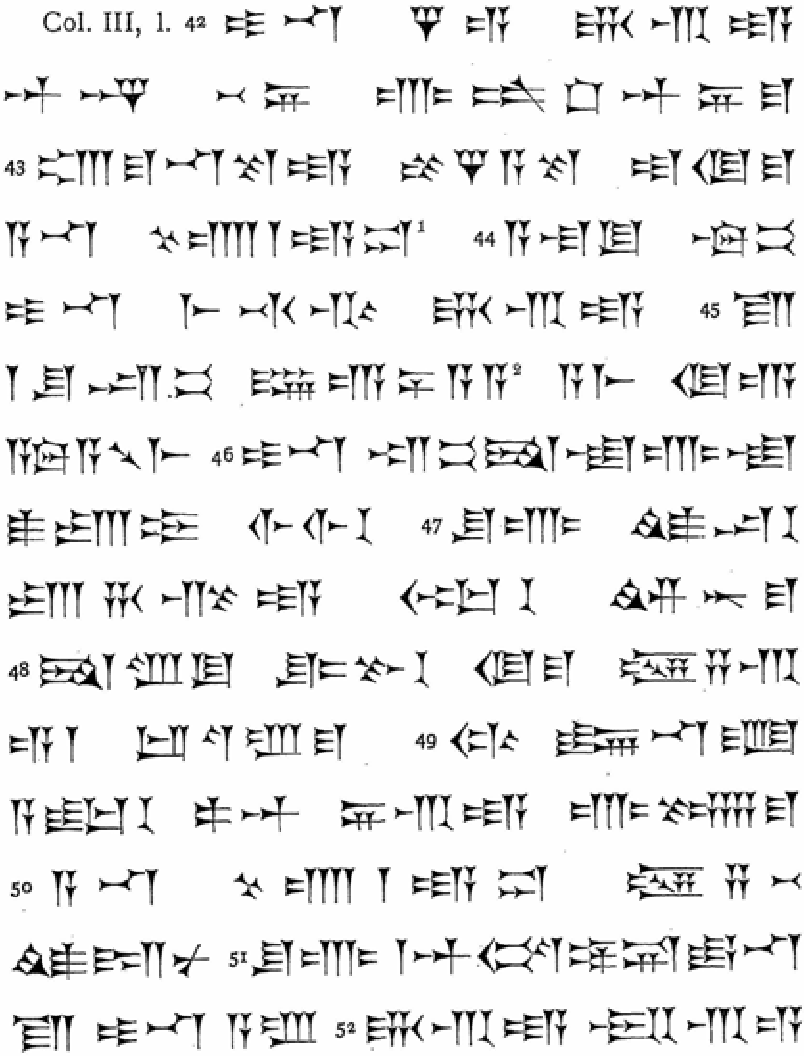




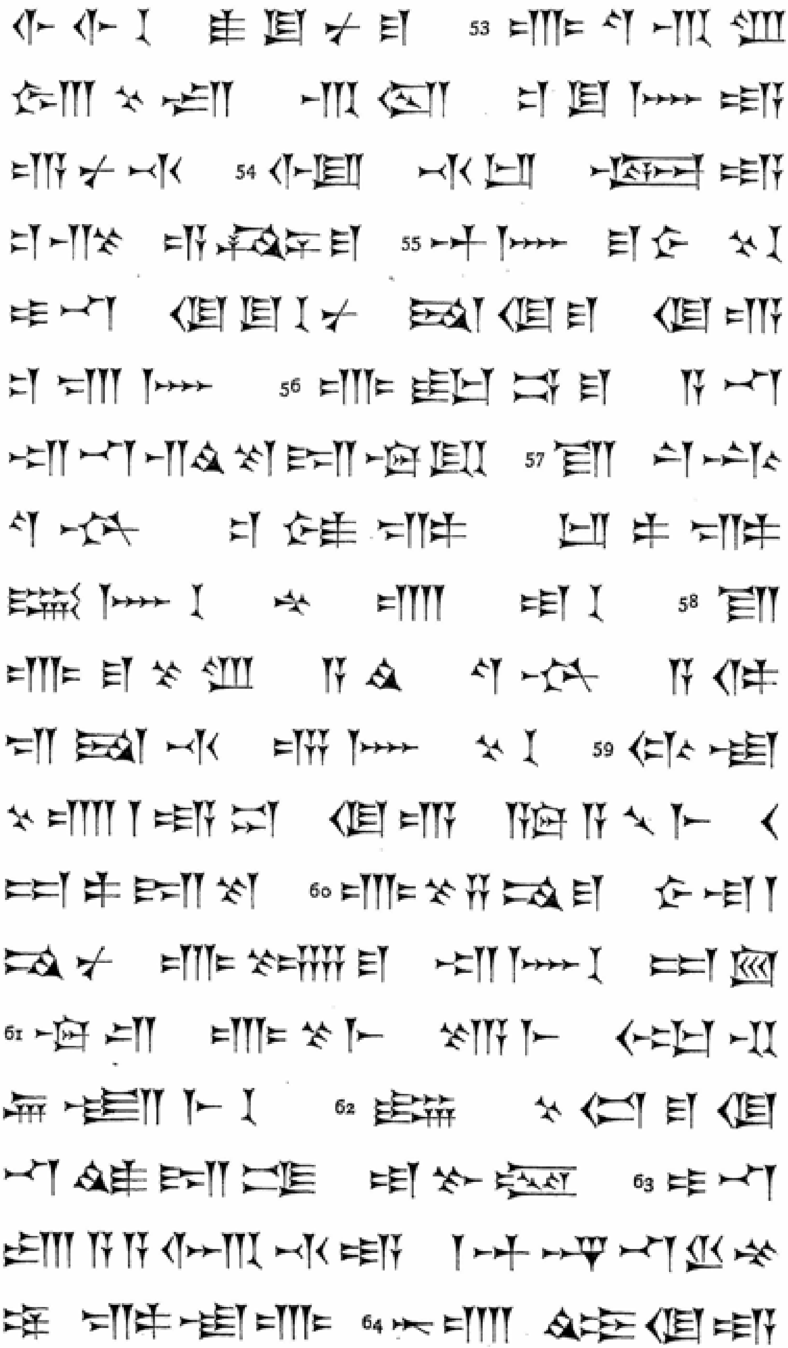
The subjugation of Babylonia by Sennacherib in his fourth campaign.

From a cylinder in the British Museum.

[No. 12174.]



1. I. e., *mātu Bit-m Ia-kin.*
2. I. e., *amēlu Kal-da-ai,* the Chaldean.

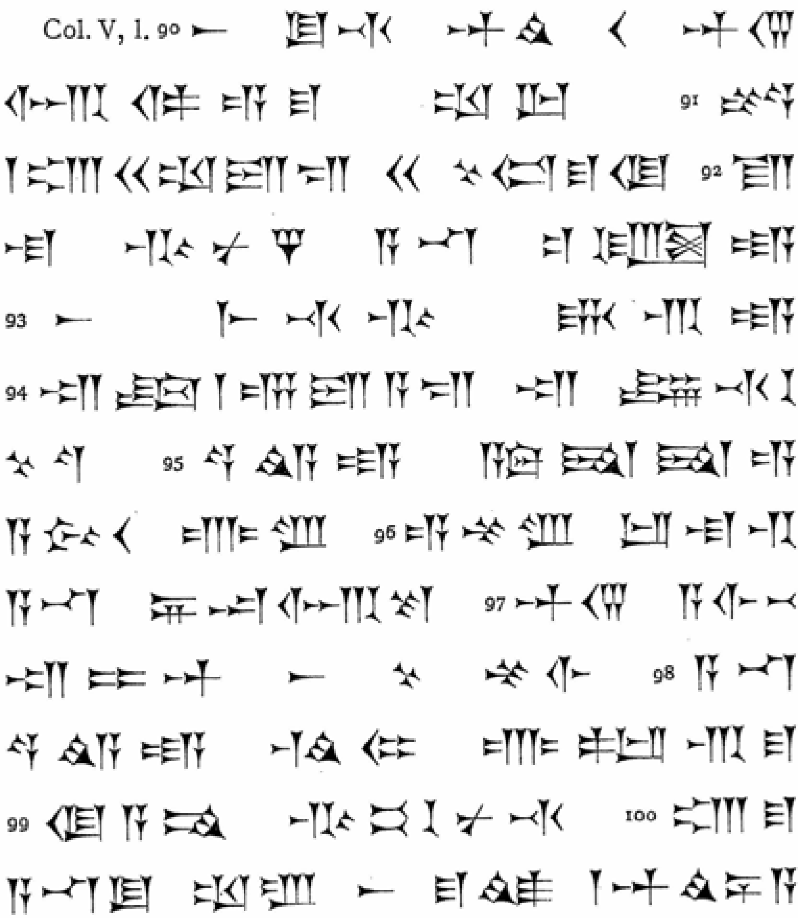




The conquest of Elam by Ashurbanipal.

From a cylinder in the British Museum.

[No. 12168.]



101 … 102 …

…

103 …

104 …

105 …

… 106 …

…

107 …

… 108 …

109 …

110 …

… 111 …

… 112 …

…

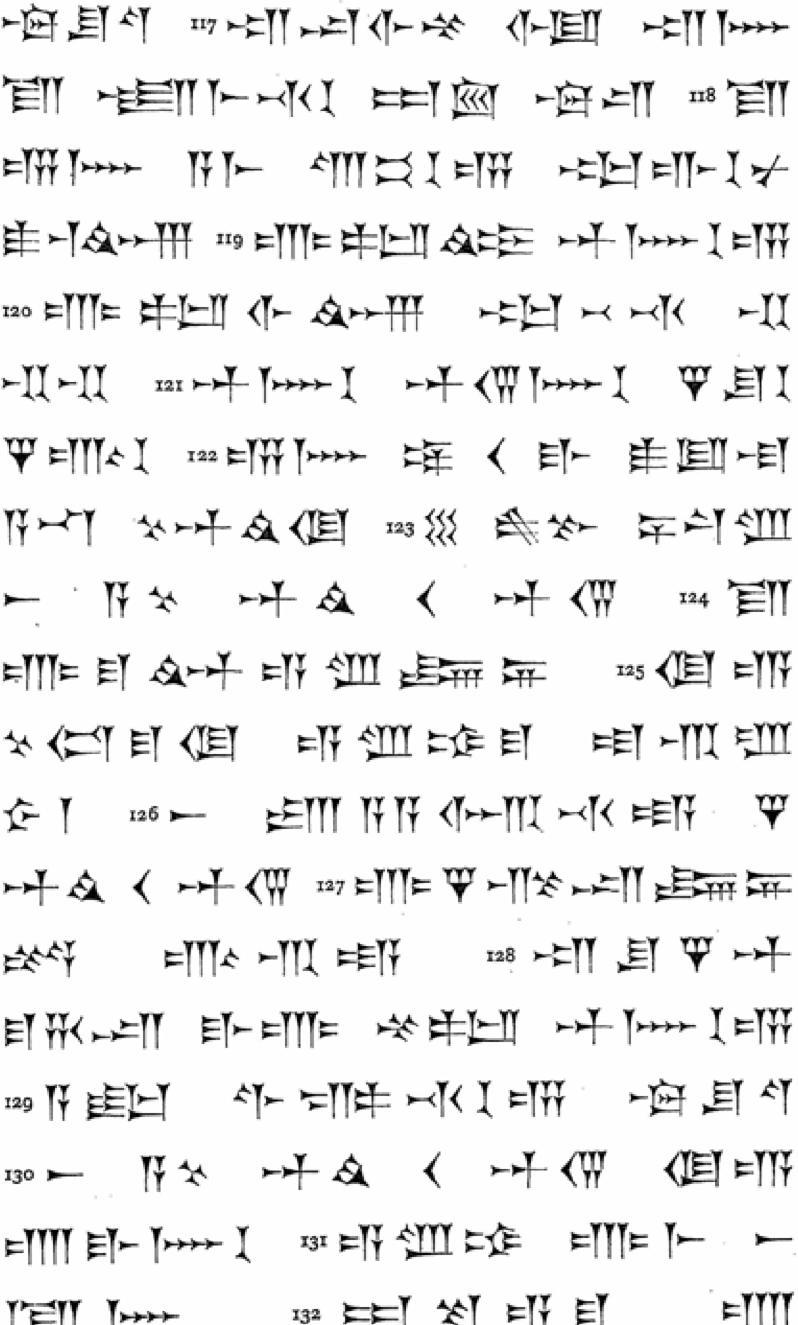
113 …

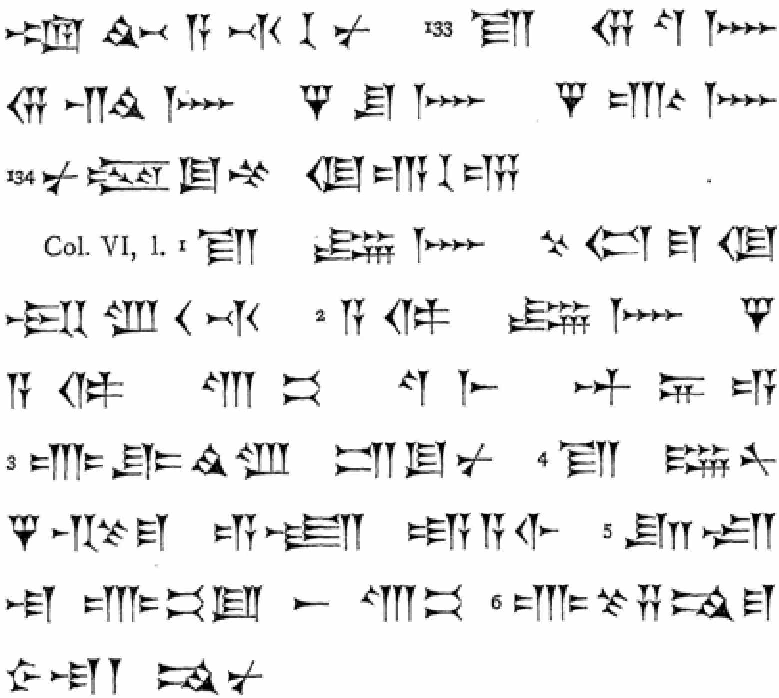
… 114 …

… 115 …

… 116 …

…





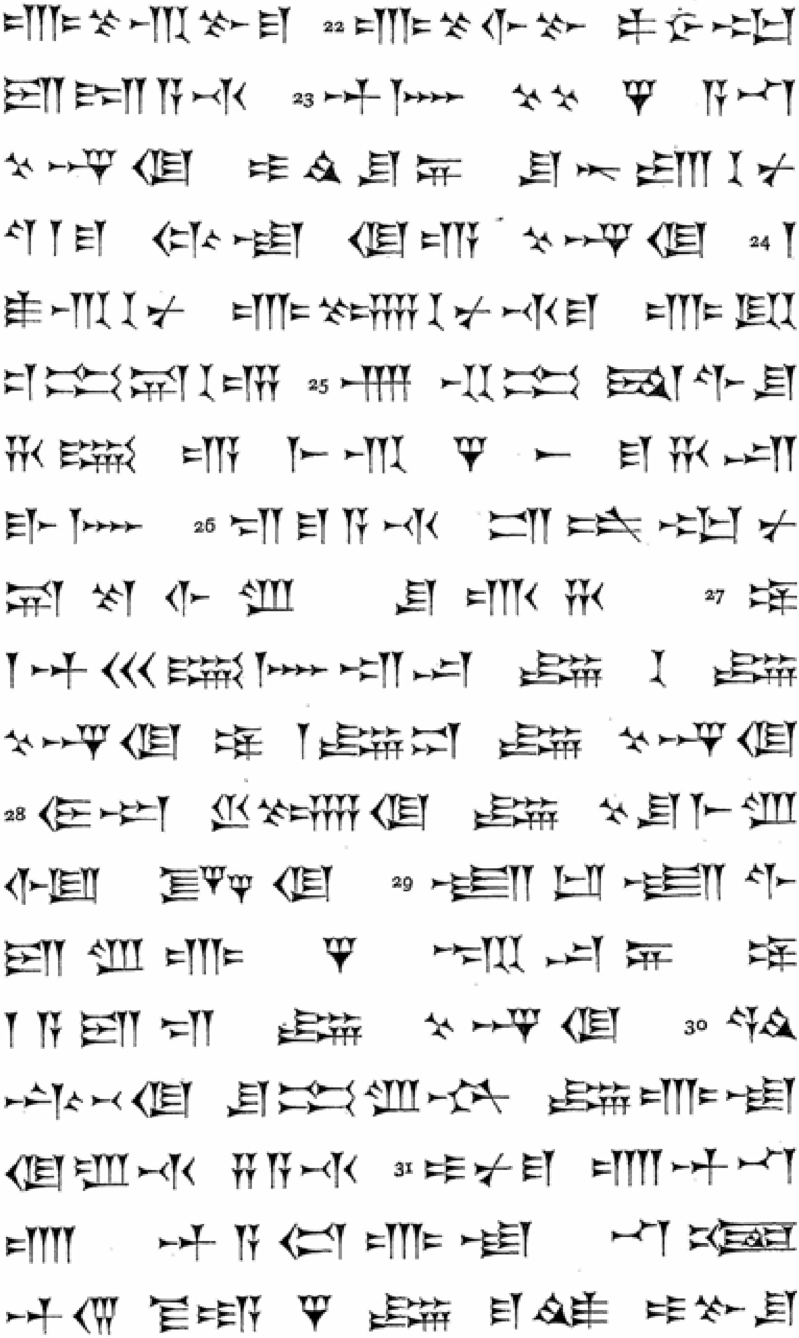
Inscription of Esarhaddon recording the restoration of Eanna, the temple of the goddess Ishtar.

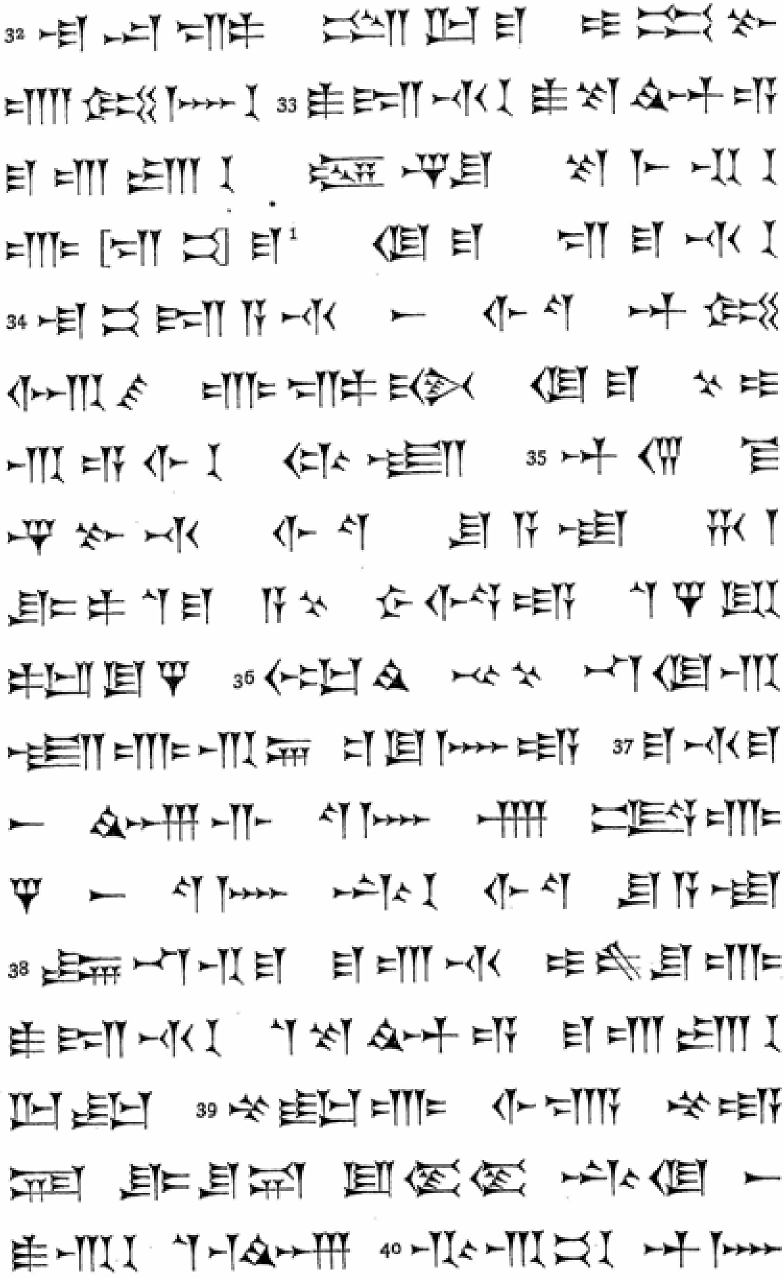
From a cylinder in the British Museum.

[81—6—7, 209.]

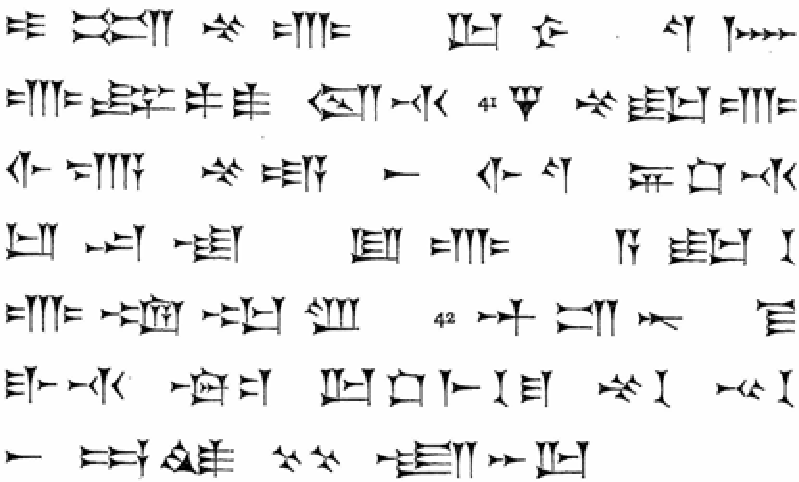








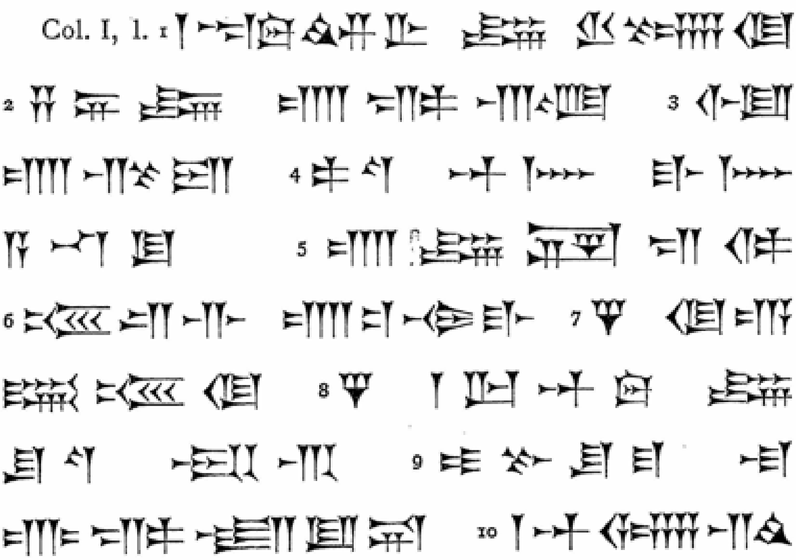
1. Reading uncertain; *u-si-bi-ma*, if correct, = *uštēpi-ma*.

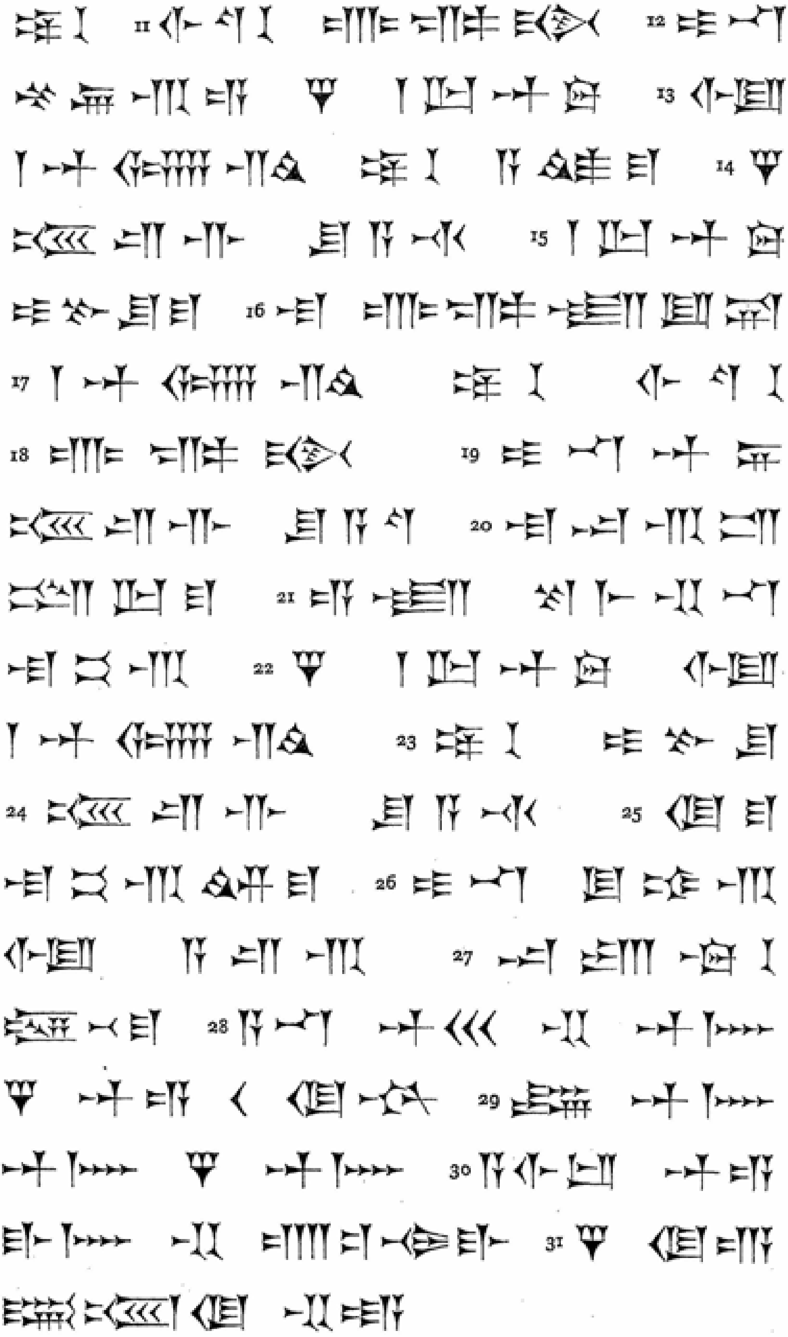


Inscription of Nabonidus commemorating the restoration of the temple of the Moon-god at Ur.

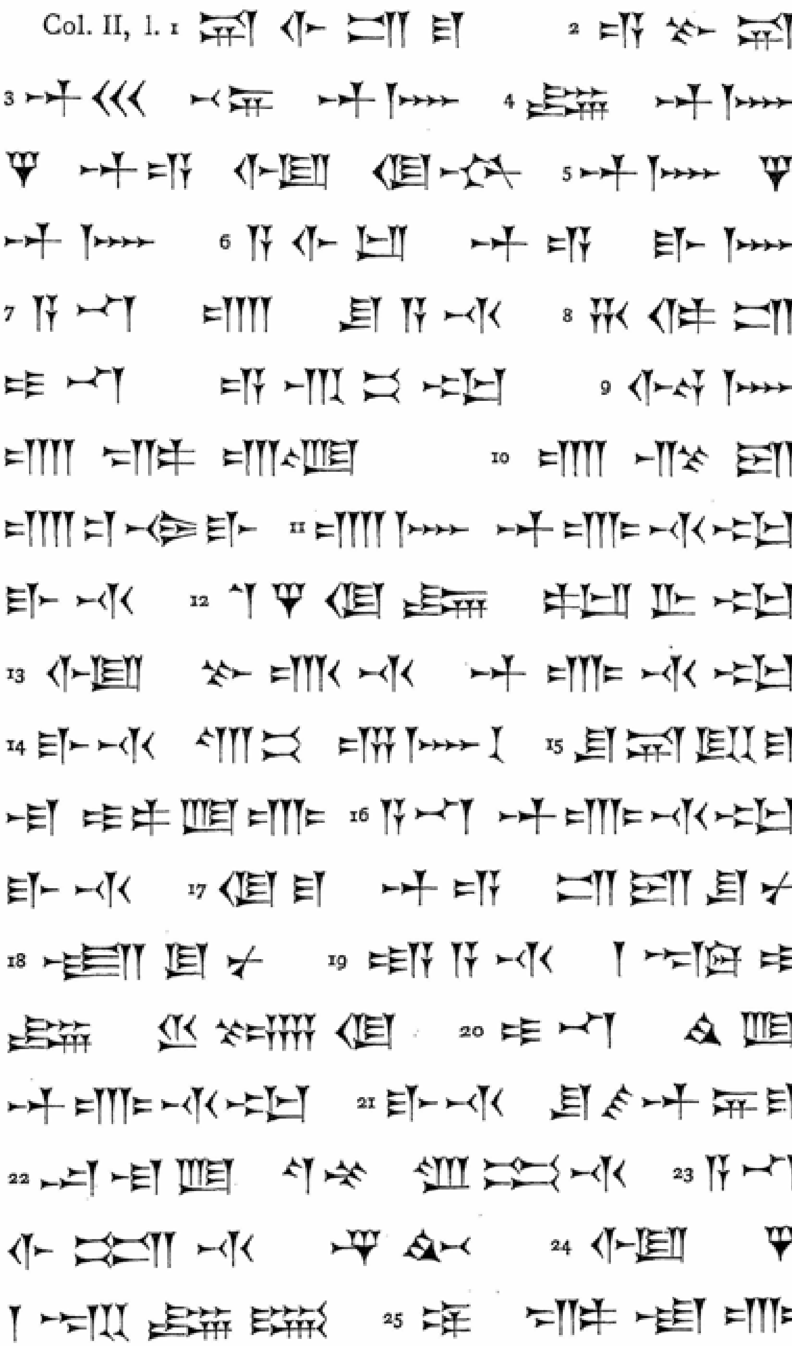
On four cylinders in the British Museum.

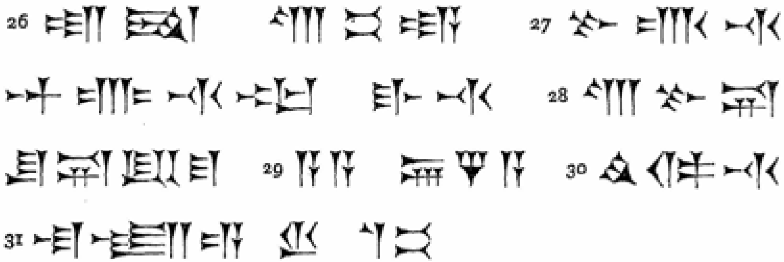
[K 1689, K 1690, K 1691 and K 1692.]





Col. II, l. 1





VOCABULARY

VOCABULARY.

A

a-a interj.: "alas!"; employed as subs.: "grief, pain".

ai particle of prohibition: "not". Cf. Hebr. אַי.

ai interrogative particle: "where?". Hebr. אֵי.

aiu interrogative pronoun: "who, which?". Cf. Hebr. אֵי.

aibu "enemy"; sometimes written *ia-a-bu*. Hebr. אֹיֵב.

abu "father". Ideogr. . Hebr. אָב.

abūbu "flood, deluge"; Marduk's weapon, "thunder-bolt (?)".

abūbiš, **abūbāniš** adv.: "like a deluge".

abbuttu "fetter". Hebr. עֲבֹת.

abāku Pret. *ēbuk*, 1 sing. *ābuk*: "to carry off (as spoil)".

abiktu "defeat". Ideogr. .

abkallu constr. st. *abkal*: "spokesman, director". Ideogr. .

abālu Pret. *ūbil, ubla*; Prec. *lūbil, lībil*: "to bring, carry, conduct; to dispense (commands); to prompt, urge (with *libbu* "the heart" as subject); to lay (the hand upon)". Cf. Hebr. הוֹבִיל, Hif. of יבל (*i. e.* ובל).

Ifteal, Part. *muttabbilu*: "to bring, carry".

Shafel, Pret. *ušābil, ušēbil*; Imper. *šūbil*: "to bring, cause to bring, send".

Ishtafal, Pret. *uštābil, ultēbil, usībil* : "to cause to bring, to send".

biltu constr. st. *bilat* : "tribute, taxes; burden, weight; talent". Ideogr. .

abullu "great gate, city-gate". Ideogr. .

abnu constr. st. *aban* : "stone". Ideogr. . Hebr. אֶבֶן.

abru "wing, pinion". Hebr. אֵבֶר.

abarakku "governor".

abātu Prec. *li'abit*; Pres. *i'abat, ibbat* : "to destroy; to be destroyed, disappear". Hebr. אָבַד.

Piel, Pret. *u'abbit, ubbit*; Part. *mu'abbit* : "to destroy, annihilate".

Nifal, Pret. *innabit* : "to fly, escape".

Ittafal, Pres. *ittabat* : "to fly, run away".

agā fem. sing. *agāta*, demonstrative pronoun : "this"; the form *agā* is also used for all numbers genders and cases.

agū "crown, tiara, diadem".

agū "stream, river".

agāgu Pret. *īgug* : "to be angry".

aggu fem. sing. *aggatu* : "angry, furious".

aggiš adv. "angrily, in wrath".

uggatu "anger".

agammu "swamp"; written with determ. . Hebr. אֲגַם.

agappu "wing of a bird".

agāru Pret. *īgur* : "to hire".

agurru see **igaru**.

adi "up to, to, until; together with"; *adi mati* "how long?". Ideogr. . Hebr. עַד.

adū adv. "now".

adū "age, long period of time".

adū "to fix, ordain".

	Piel, Pret. *uaddi*; Inf. *uddû*: "to fix in place; to ordain, appoint; to determine".
adū	plur. *adê*: "ordinance, command".
adaguru	"vessel for incense".
admu	"the young (of birds, serpents *etc.*)".
udmu	"generation, race".
adannu	"a fixed time".
adanniš	adv. "exceedingly, vigorously". Ideogr. .
Adaru	the month Adar. Ideogr. . Hebr. אֲדָר.
adāru	Pret. *êdur*: "to fear".
adattu	(*i. e. adantu*), plur. *adnâti*: "dwelling".
aḫu	"brother"; *aḫu* ..... *aḫu* "the one ..... the other". Ideogr. . Hebr. אָח.
aḫamiš	adv. "together"; *ana aḫamiš* "together, to one another"; *itti aḫamiš* "with one another".
aḫu	"side; bank of a river; shore of the sea".
aḫū	fem. *aḫîtu*: "hostile".
aḫāzu	Pret. *îḫuz*; Pres. *iḫḫaz*: "to hold, seize; to learn; to begin". Hebr. אָחַז.
	Shafel, Pret. *ušâḫiz*; Pres. *ušâḫaz*: "to cause to take".
	Nifal, Pres. *innaḫaz*: "to be taken".
aḫulāpi	adv. "how long?"; *aḫulâpi ḳibû* "to proclaim forgiveness (to some one)".
[aḫāru]	"to be behind". Hebr. אָחַר.
aḫarrū	"the West-wind". Ideogr. . Cf. Hebr. אָחוֹר.
aḫrū	fem. plur. *aḫrâtu*: "future"; *ina aḫrât ûmê* "in the future". Cf. Hebr. אַחֲרוֹן, אַחֲרִית.
akālu	Pret. *îkul*; Pres. *ikkal*, 2 sing. *takal*; Part. *âkil*, masc. plur. *âkilûti*: "to eat". Ideogr. . Hebr. אָכַל.
	Ifteal, Pret. *itakal*: "to eat".
akālu	"food". Ideogr. .
alu	plur. *alâni*: "city". Ideogr. .

alādu Pret. *ûlid*; Pres. *ullad*: "to bear, bring forth"; fem. part. *ālittu* (for *ālidtu*) "woman in travail, mother". Hebr. יָלַד.
Ifteal, Pret. *ittalad*: "to spawn".
Piel, fem. part. *mu'allidatu*: "to bear".

ilittu "child, offspring".

alāku Pret. *illik*, 2 masc. sing. *tallik*, 1 sing. *a-lik*; Prec. 1 sing. *lullik*; Pres. *illak*, 1 sing. *allak*; Imper. *a-lik*, *al-ka*; Part. *ālik*; Perm. 3 plur. *al-ka*: "to go, to come"; *alāku rîṣût* (or *ana rîṣût*) "to go to the help of"; *ālik idi* "ally"; *ālik pāni* "leader; predecessor". Ideogr. 𒁺. Hebr. הָלַךְ.
Ifteal, Pret. and Pres. *ittalak* "to go, walk, proceed". Ideogr. 𒁺 𒁺.
Iftaneal, Pret. and Pres. *ittanalak* "to go along or round".
Shafel, Pret. *ušālik*: "to cause to go"; *karmûta šûluku* "to cause to fall in ruins".

alaktu "path".

ālikûtu "going, advance".

allaku "active, quickly-moving".

malāku "going, course".

alālu Pret. *îlul*: "to bind, to hang, to hang up".

alālu "to be void, to be nothing".

ul negative: "not".

ullu "denial, nay".

[***alālu***] "to be strong".

alîlu "strong".

allalū "strong, powerful".

ellatu "might, forces; family relatives".

allallu a brightly-coloured bird.

alpu "ox". Ideogr. 𒄞. Hebr. אֶלֶף.

amū "to speak".

Ishtafal, Pret. and Pres. *uštami*: with *libbu* "to think, direct the attention to".

amātu constr. st. *amāt*: "word, command; thing". Ideogr. .

atmū "word, speech".

mamītu "ban, curse; oath, compact".

amēlu }
amīlu } plur. *amēlūti*: "man"; for *amēl urḳi* see **arāḳu**. Ideogr. .

amēlūtu "mankind".

ammaku "instead of".

ammīni "why?".

ammatu "earth".

amāru Pret. *ēmur*, *īmur*; Pres. *immar*; Imper. *amur*, fem. *amrī*: "to see; to find; to read (in an inscription)". Ideogr. .

Ifteal, Pret. *itamar*: "to see".

Nifal, Pret. *innamir*; Pres. *innammar*; Inf. *nāmuru*: "to be seen; to be found".

tāmartu "observation"; *bīt tāmarti* "observatory".

amašša interj.: "help!" (?).

amtu constr. st. *amat*: "maid, handmaid". Ideogr. . Hebr. אָמָה.

ana prep. "to". Ideogr. .

anu constr. st. *an*: "receptacle, place"; *an ṣilli* "dungeon".

Anu the god of heaven.

Anūtu }
Anumūtu } "divinity".

[anāḫu] "to sigh, lament". Hebr. אָנַח.

tānīḫu "sighing, sorrow".

šūnuḫu "full of sighs".

[anāḫu] Pret. *ēnaḫ*; Pres. *innaḫ*: "to grow weary; to decay"; *lā āniḫu* "unwearied".

anḫūtu "ruin".

anāku personal pronoun: "I". Hebr. אָנֹכִי.

anaku "lead". Ideogr. . Hebr. אֲנָךְ.

anumma "verily, indeed".

[**anānu**] "to be gracious". Hebr. חָנַן.

Ifteal, Inf. *utnenu*: "to weep, pray, supplicate"; inf. used as subs. "prayer, supplication". Cf. Hebr. הִתְחַנֵּן.

  annu "mercy, grace; consent, yea".

  unninu "prayer, supplication".

[**anānu**] "to be hostile".

  anāntu "opposition, fight, attack".

  annu "sin, error, wickedness".

  annūnu "sin, fault, transgression".

anīnu, **anīni**, **nīnu**, **nīni** } personal pronoun: "we". Hebr. אֲנַחְנוּ, נַחְנוּ.

annū *annī* (gen.), *annā* (acc.); fem. *annītu, annīti* (gen.), *annīta* (acc.); masc. plur. *annūti, annūtu*; fem. *annāti*, demonstrative pronoun "this".

  annūšim adv. "now".

anakāti (fem. plur.) "she-camels".

āsū "physician". Ideogr. .

asāmu "to be adorned".

  asmu "adorned".

  simtu constr. st. *simat*; plur. *simāti*: "ornament, adornment, honour"; *lā simāti* "property or position unlawfully held". Ideogr. .

asmarū "lance"; written with determ. , *e. g.* iṣu *as-mar-e*.

[**apū**] "to shine forth". Cf. Hebr. יָפָה.

Shafel, Pret. *ušāpū, ušēpi*; Imper. *šūpā*; Perm. *šūpu*: "to cause to come forth, call into being, create, make; to make bright; to praise, glorify".

Ishtafal, Pret. *uštāpi, uštēpā*, [*u-si-bi-ma* = *uštēpi-ma* (?)] : "to cause to appear; to make bright, to adorn; to be called into being, to be created".

šūpū — "bright, brilliant, glorious".

apālu — Pret. *īpul*; Pres. *ippal* : "to answer".

aplu — constr. st. *apil* : "son". Ideogr. .

apsū — "ocean, abyss". Ideogr. .

appu — (*i. e. anpu*) : "countenance; top (of a tree)". Cf. Hebr. אַף, אַפַּיִם.

appunnama — adv. : "mightily, exceedingly; on a huge scale, of huge stature".

apparu — plur. *apparē, apparāti* : "reed-bed, swamp".

apšānu — "yoke".

aṣū — Pret. *ūṣi*; Pres. *uṣṣi*; Part. *āṣū* : "to come or go forth, to escape; to come forth (from the mouth), to be decreed". Hebr. יָצָא.

Shafel, Pret. *ušēṣi*; Part. *mušēṣū*, fem. *mu-še-ṣa-at*; Inf. *šūṣū* : "to cause to come or go forth, to send forth, to bring out; to allow to escape, to let go; to drive out; to take oneself off".

ṣītu — "exit; that which comes forth; offspring"; *ṣi-it lib-bi-ia* "my offspring"; *ṣīt pī* "that which comes forth from the mouth, speech, word"; *ṣīt Šamši* "the rising of the sun, the east".

ṣi'ātu }
ṣātu } — "eternity"; *ūm ṣi'āti* "days of old"; *u-mu ṣa-a-ti* "eternity".

aṣṣaru — substantive of uncertain meaning : *kīma aṣ-ṣa-ri ediš ipparšid* "like an *aṣṣaru* alone he fled".

[**aḳū**] — "to fear, to reverence". Cf. Hebr. יְקָהָה.

Iftaal, Pret. *utaḳḳu* : "to be obedient".

aḳṣu — "obstinate, rebellious".

aḳāru — "to be precious". Hebr. יָקַר.

aḳru	fem. *aḳartu* : "precious, costly".
šūḳuru	masc. plur. *šūkurūti* : "costly"; *šu-ku-ru-tim šarru-u-tu* "treasure of the kingdom".
aḳrabu	"scorpion". Ideogr. . Hebr. עַקְרָב.
aḳrab-amēlu	"scorpion - man". Ideogr.  .
'āru, āru	Pret. *'ir* : "to set out"; *ša-ad la '-a-ri* "an inaccessible mountain".
	Piel : "to send; to rule"; Part. *mu'irru* "ruler".
urtu	"command".
mu'irrūtu	"leadership".
tērtu	plur. *tērēti* : "law, command; divine oracle; will, design".
arū	Pret. *ūrā* : "to bring, carry, carry away".
arba'u	fem. *irbitti, irbitta* : "four". Ideogr. . Hebr. אַרְבַּע.
ribū	"fourth". Ideogr. .
āribu	"raven". Hebr. עֹרֵב.
argamannu	"red purple, crimson"; written with determ.  : "crimson wool". Hebr. אַרְגָּמָן.
arādu	Pret. *ūrid*; Pres. *urrad* : "to go down; to swoop down". Hebr. יָרַד.
	Shafel, Pret. *ušērid*; Perm. *šūrud* : "to bring down".
ardu	constr. st. *arad*; plur. *ardāni* : "slave, servant". Ideogr. .
ardūtu	"servitude, submission, vassalage".
arḫu	constr. st. *araḫ* : "month". Ideogr. . Hebr. יֶרַח.
arḫišam	adv. : "monthly".
arḫiš	"quickly, speedily".
arāku	Pret. *ērik* : "to be long". Hebr. אָרַךְ.
	Piel, Pret. *urrik*; Pres. *urrak* : "to lengthen;

to be very long"; *urrak ūmē* "he will have a long life" (cf. Hebr. הַאֲרִיךְ יָמִים).

[arāku] "to be behind".

arki "behind, beneath, after". Ideogr. .

arkū "situated behind; future"; fem. plur. *arkātu*, employed as subs. "the back, the rear; the future". Ideogr. .

arkiš "backwards, back".

arkānu "afterwards".

arallū "the lower world, Hades".

arammu "battering-ram".

arnu constr. st. *aran* : "sin".

arāḳu Prec. *lîriḳ* : "to be green; to be or become pale". Hebr. יָרַק.

urḳu *amēl urḳi* : "gardener". Ideogr. .

urḳītu "green herb".

arāru Pret. *īrur* : "to curse". Hebr. אָרַר.

irritu "curse".

arāru "to be hot, to burn". Hebr. חָרַר.

arūrtu "drought".

arattū "mighty".

ašābu Pret. *ūšib*; Pres. *uššab*; Part. *āš(i)bu*; Perm. *ašib*, 3 plur. *aš-bi, aš-ba* : "to sit; to dwell". Ideogr. . Hebr. יָשַׁב.

Ifteal, Pres. *ittašab*; Imper. *tišab*, plur. *tiš-ba*; Perm. *tašib* : "to sit down; to dwell".

Shafel, Pret. *ušēšib* : "to make to sit, to seat; to cause to inhabit, to settle (trans.)".

Ishtafal, Pret. *uštēšib* "to cause to dwell".

mūšabu "dwelling". Cf. Hebr. מוֹשָׁב.

šubtu constr. st. *šubat* : "dwelling". Ideogr. . Cf. Hebr. שֶׁבֶת.

ašamšutu "tempest, hurricane".

ašnān "bread".

ašāru "to be gracious, to favour". Cf. Hebr. אָשַׁר, אִשֵּׁר.
Piel, Inf. *uššuru* employed as subs. "pardon".

ašru "shrine, sanctuary".

aširtu plur. *ašrāti* : "shrine".

ešrēti (plur.) "shrines, temples".

ašāru Pret. *īšir*; Perm. 3 plur. *ašrū* : "to bow down, humble oneself".

ašru "meek, submissive".

ašriš "humbly".

ašru constr. st. *ašar*; plur. *ašrāti*: "place". Cf. Hebr. אֲשֶׁר.

ašar "in; where; during".

ašriš "against".

ašaridu "first in rank; chief, leader, prince"; *aplu ašaridu* "son of highest rank". Ideogr. .

ašāšu "to found". Cf. Hebr. אָשִׁישׁ.
Piel, Pret. *uššiš* : "to found".

uššu "foundation".

ašāšu "to be sorrowful".
Piel : "to afflict"; Perm. *uššuš* "afflicted".

ašuštu "trouble, sorrow".

aššu, aššum "in order to; because of; since"; sometimes in combination with the relative : *aššu ša* "since".

aššatu "wife". Ideogr. . Hebr. אִשָּׁה.

atū "to see".
Piel, Pret. *uttu* (written *ut-tu, u-tu*) : "to perceive; to choose, elect".

itūtu "the chosen, elect".

atalū "eclipse". Ideogr. .

atmū see **amū**.

atāru "to exceed, to abound". Hebr. יָתַר, נוֹתַר.
Shafel, Imper. *šūtir* : "to make preeminent".

  atru — constr. st. *atar*; fem. *atartu* "abounding in".
  šūturu — "mighty, glorious".
atta — fem. *atti*; masc. plur. *attunu*; personal pronoun: "thou, you". Hebr. אַתָּה, אַתְּ, אַתֶּם.
atta'u — "fang (?)".
attu — in phrase *at-tu-u-a* "as for me".

E

ē — particle of prohibition: "not". Cf. Hebr. אַי.
ebēru — Pret. *ēbir, ībir*: "to pass over, cross, traverse, pass through"; *bir-ki-ki e-bi-ri-e-ti* (Part. fem. plur.) "thy striding knees". Hebr. עָבַר.
  ebirtu — "further bank, opposite side (of a river)".
  ebirtan — "on the other side, beyond".
  nībartu — "crossing (over a river)".
  nībirtu — "opposite side (of a sea or river)".
egū — "to sin, go astray".
egū — Pret. *ēgi*: "to delay, be slack".
egirtu — "letter". Hebr. אִגֶּרֶת.
edu — "one, alone". Hebr. אֶחָד.
  ediš — adv. "alone".
edū — "flood". Cf. Hebr. אֵד.
edū — see *idū*.
edēšu — "to be new". Hebr. חָדַשׁ.
Piel, Pret. *uddiš*; Part. *muddiš*; Inf. *uddušu*: "to renew".
  iddišū / *iddiššū* — "newly-shining".
  eššu — (*i. e. edšu*) "new". Ideogr. .
  eššūtu — "newness"; *ana eššūti* "anew".
ezēbu — Pret. *ēzib, īzib*: "to leave, abandon". Hebr. עָזַב.
Shafel, Inf. *šūzubu* "to save"; *šūzubu ina* "to preserve from".

ezēzu Pret. *ēzuz, īzuz*; Perm. 3 plur. *iz-zu* : "to be angry, furious". Cf. Hebr. עָזַז.

Ifteal, Pret. *itezis* : "to be angry".

izzu fem. *izzitu* ; "angry, terrible".

izziš "angrily, in wrath".

uzzu "anger, wrath".

eṭū "to be dark"; *bit e-ṭi-e* (Inf.) "house of darkness". Cf. Hebr. עָטָה.

eṭūtu "darkness".

eṭēru Pret. *ēṭir, īṭir* : "to protect, save, spare"; with prep. *ina* "to spare from". Hebr. עָטַר.

Nifal, Pret. *inniṭir*; Prec. 1 sing. *lunniṭir* : "to be saved".

ekū, ikū "starving, in want".

ekūtu "want, need".

ekallu plur. *ekallāti* : "palace". Ideogr. . Hebr. הֵיכָל.

ekēmu Pret. *ēkim, īkim* (3 sing. *i-kim*; 3 plur. *e-ki-i-mu*) : "to capture, take away from, detach".

ekurru plur. *ekurrē, ekurrāti* : "temple".

elū Pret. *ēli, īli*; Pres. *elli* : "to be high; to go or come up, to ascend; to depart, make off". Hebr. עָלָה.

Ifteal, Pret. *iteli, itelā*; Part. *mut-tal-lu* : "to be exalted; to go up; to emerge; to depart".

Piel, Pret. *ulli* : "to raise".

Shafel, Pret. *ušēli, ušēlā*; Prec. *lišēli*; Imper. *šūli* : "to raise, to lift up; to bring in; to carry up; to drive away".

Ishtafal, Pret. *uštēli, ultēli* : "to bring up or out".

eli "over, upon; against; beside, in addition to; unto"; *ana eli, ina eli* "to"; also written *e-la* "beside, with the exception of". Ideogr. . Cf. Hebr. עַל.

elū fem. *elītu*; plur. *elūti*, fem. *elāti* : "high; shrill, loud"; *elāti* "the zenith".

eliš "above".

ullū "distant (of time)"; *gādu ullā* "for ever"; *ultu ullā* "from of old".

ullānu "distance"; *ultu ullānumma* "when, as soon as".

ellu fem. *ellitu*; plur. *ellūti*, fem. *ellēti*: "bright, pure". Ideogr. .

tēlīltu "purification".

ellamu "front"; *ellamū'a* "over against me". Cf. Hebr. אוּלָם, אֵילָם.

ellamū adj. "in front, before".

ellatu see [**alālu**].

elmīšu a brightly-shining precious stone, "diamond (?)". Cf. Heb. חַלָּמִישׁ.

elippu "ship". Ideogr. .

elēṣu "to rejoice". Hebr. עָלַץ.

Ifteal, Pret. *iteliṣ*: "to rejoice".

ulṣu "joy, exultation".

emu "father-in-law". Hebr. חָם.

emu "place, space".

ema "in, among"; also written *e-im*.

emū Pret. *ēmi*; Perm. *emi*: "to be like". Cf. Hebr. עָמָה.

Ifteal, Pret. *itemi*: "to become like".

Shafel, Pret. *ušēmi*: "to make like, reduce to a state of".

emēdu Pret. *ēmid*; Imper. 2 fem. sing. *en-di-im-ma* = *emdī-ma*: "to stand; to lay upon; to cast down, subdue". Hebr. עָמַד.

Ifteal, Pret. *itemid*: "to take a course (of a ship)".

Piel, Pret. *ummid*: "to set up, erect".

Nifal, Pret. *innimid*: "to advance".

nīmedu "dwelling"; *kussū nīmedi* "seat".

emēḳu "to be deep". Hebr. עָמֹק.

emḳu }
enḳu } "wise".

emūḳu "might, power"; plur. *emūḳē, emūḳā* "forces".

nīmeḳu "wisdom"; *bīt nimēḳi* "the Abyss".

temeḳu "fervent prayer".

enu, inu "time"; as conj. "when".

enuma / *inuma* } "when". Ideogr. .

enū Pret. *ēni*: "to make void, make of no effect; to vanquish, overcome, humble". Ideogr. . Cf. Hebr. עָנָה.

Nifal, Pret. *in-nin-na-a, in-nin-nu-u*: "to be annulled".

enū fem. *enītu*: "lowly". Cf. Hebr. עָנָו, עָנִי.

eninna "now; thereupon".

enēšu "to be weak, to decay". Cf. Hebr. אָנַשׁ.

enšu "weak".

[*esēḳu*?] "to distress (?)"; *i-si-iḳ-ša*.

esēru Pret. *ēsir*: "to enclose, imprison, besiege; to take captive". Hebr. אָסַר.

Iftaal, Pres. *utasar*: "to be enclosed, besieged".

epiru / *epru* } constr. st. *epir*; plur. *epirē, eprāti*: "dust". Ideogr. . Hebr. עָפָר.

epēšu Pret. *ēpuš*; Pres. *ippuš*; Imper. *epuš, ip-ša*: Part. *ēpišu*: "to do, make"; *pā epēšu* "to open the mouth, to speak"; *šarrūta epēšu* "to rule a kingdom, exercise sovereignty". Ideogr. .

Iftaal, Pret. *ītapuš, ītepuš*: "to make; to deal with".

Shafel, Pret. *ušēpiš*: "to cause to make or build".

epištu plur. *epšēti, ip-ša-tu*: "deed, action; insignia (of dominion); occurrence"; *ip-šit limutti* "evil fate".

epēšu Pret. *īpuš*, 3 fem. sing. *tēpuš*; Imper. *epuš*; "to bewitch"; Part. *ēpišu*, fem. *ēpištu* "wizard, witch".

Ishtafal, Part. fem. *muštēpištu* "witch, sorceress".

ipšu "witchcraft".

eṣēnu — Pret. *ēṣin, īṣin* : "to smell".

eṣēpu — "to add to, increase".
Piel, Pret. *uṣṣip* : "to add to".

eṣēru — "to bind, to enclose". Cf. Hebr. עָצַר.
Piel : ? *u-ṣir.*

uṣurtu — plur. *uṣurāti* : "boundary, end".

eṣēru — "to form". Hebr. יָצַר.
Piel, Inf. *uṣṣuru* : "to make, fashion".

uṣurtu — plur. *uṣurāti*: "sculpture, relief"; *uṣurti ṣalmi* "image, statue". Ideogr. .

eḳlu — const. st. *eḳel, eḳil* : "field, estate, territory". Ideogr. .

erū — Pret. *ēri, īri* : "to be pregnant, to conceive". Hebr. הָרָה.

erū — "copper". Ideogr. .

erēbu — Pret. *ērub, īrub*; Pres. *irrub*; Imper. *erub*; Part. *ēribu* : "to enter; to set (of the sun)". Ideogr. . Cf. Hebr. עָרַב.
Ifteal, Pret. *iterub* : "to enter".
Shafel, Pret. *ušērib*; Imper. *šūrib* : "to make enter, to bring in".
Ishtafal, Pret. *uštērib* : "to make enter".

erēb šamši — "the setting of the sun, the west". Ideogr. . Cf. Hebr. עֶרֶב, מַעֲרָב.

nīribu — "entrance".

erēbu — Pret. *ēriba, er-ba* : "to increase". Ideogr. .

erinu — "cedar". Ideogr. . Cf. Hebr. אֹרֶן.

erēšu — "to desire, wish for".

erištu — constr. st. *iršat* "desire". Hebr. אֲרֶשֶׁת.

mērištu, **mēriltu** — "wish, desire; desired object".

erēšu, **irēšu** — "smell, sweet savour".

ešū "to trouble, disturb"; Perm. *eši, iši* "troubled".

  ešītu plur. *ešâti*: "trouble, disturbance".

  tēšū "ruin; hurricane".

ešgallu "mansion".

[***ešēru***] Pret. *išir*: "to be straight". Hebr. יָשַׁר.
Shafel, Imper. *šušir*: "to direct"; Perm. *šušur* "led".
Ishtafal, Pret. *uštešir*; Prec. *lištešir*; Part. *mušteširu*; Inf. *šutešuru*: "to direct, lead".

  išaru fem. *išartu, iširtu*: "right, righteous". Hebr. יָשָׁר.

  mēšaru, ***mīšaru*** "righteousness". Hebr. מֵישָׁר.

ešertu constr. st. *ešerit*: "ten"; for *ištên ešrit* see ***ištēn***. Ideogr. 𒌋. Hebr. עֶשֶׂר.

ešrēti see ***ašāru***.

eššu, ***eššūtu*** see ***edēšu***.

etellu, ***etillu*** "lord"; fem. *etillitu* "lady, queen".

etēḳu Pret. *ētiḳ, îtiḳ*; Pres. *ittiḳ*; Imper. *etiḳ*: "to go, march, advance; to traverse; to go through or into, to transgress". Hebr. עָתַק.
Ifteal, Pret. *itetiḳ, etetiḳ*: "to go, march".
Shafel, Imper. *šûtiḳ*; with prep. *itti*: "to cause to depart from, to remove from".

  mētiḳu "course".

I

ī precative particle: "come!"

ibbu "bright".

ibru "friend". Hebr. חָבֵר.

  ibrūtu "friendship".

igaru plur. *igarū, igarē, igarāti*: "wall". Ideogr. [cuneiform]. Cf. Hebr. חָגַר.

  agurru "brickwork".

idu plur. *idā, idāti*: "hand; side; might, strength; possession; hire, price for hire"; *idi, idā* "at the side of". Ideogr. [cuneiform]. Hebr. יָד.

idū, edū Pret. *īdi*; Perm. *idi*; Part. *īdū*: "to know, take knowledge of, understand; to see, choose, elect"; *ina la idī* "without knowing, unwittingly". Hebr. יָדַע.
Iftaal, Pret. *utaddi*: "to be known, to be recognised".

iddū "pitch, bitumen". Ideogr. [cuneiform].

iddišū, *iddiššū* } see *edēšu*.

idlu "man, lord, hero". Ideogr. [cuneiform].

idirtu "grief, misery".

izzu, *izziš* } see *ezēzu*.

iku "small water-channel".

iku see *eku*.

ikdu "strong, mighty, courageous".

ikkibu "sin, fault".

ikkaru "gardener". Ideogr. [cuneiform].

iklitu "darkness". [cuneiform] = *bīt ikliti* (?) "dark chamber". Cf. Hebr. חָבַל.

ikribu see *karābu*.

ilu plur. *ilāni, ilē*: "god". Ideogr. [cuneiform]; rarely written [cuneiform], plur. [cuneiform]. Hebr. אֵל.

  iltu constr. st. *ilat*; plur. *ilāti*: "goddess".

  ilūtu "godhead, divinity".

illūrtu "bond, fetter".

ilittu see *alādu*.

'iltu "bann, curse".

iltānu see *ištānu*.

imḫullu "evil wind, hurricane".
immu "day".
immeru "lamb, sheep". Ideogr. . Hebr. אִמֵּר.
imnu "right hand, right". Hebr. יָמִין.
imēru "ass". Ideogr. . Hebr. חֲמוֹר.
imtu const. st. *imat* : "breath, spittle, foam, poison". Cf. Hebr. חֵמָה.
ina prep. "in, by, through, during, in the time of"; sometimes written *in*. Ideogr. .
inu see *enu*.
īnu plur. *īnā, īnē* : "eye; part, share". Ideogr. ; in plur. frequently written . Hebr. עַיִן.
inbu constr. st. *inib* : "fruit; manly strength, virility".
inuma see *enu*.
inanna, *inanni*, *inannu* "now".
isḳu see *išḳu*.
ipšu see *epēšu*.
iṣu, iṣṣu "wood, tree". Hebr. עֵץ.
īṣu "scanty, few". Cf. Hebr. חוּץ.
iṣṣuru plur. *iṣṣurāti* : "bird". Ideogr. .
  iṣṣuriš adv. "like a bird".
irṭāti plur. subs. used adverbially : "swiftly".
irnittu "triumph, victory".
irpitu "cloud, clouds".
  urpatu plur. *urpāti* : "cloud".
irṣitu "earth; district". Ideogr. . Hebr. אֶרֶץ.
irritu see *arāru*.
irēšu see *erēšu*.
iršu "couch". Ideogr. . Hebr. עֶרֶשׂ.
irtu constr. st. *irat* : "breast". Ideogr. .
iāši, iāti personal pronoun : "me".

išū Pret. (with meaning of Pres. also) *īši*: "to have, possess; to be". Ideogr. . Cf. Hebr. יֵשׁ.

išdu constr. st. *išid*: "foundation; lower or hinder part"; *išid šamē* "the horizon".

išdaḫḫu "bridle (?)".

išpatu "quiver". Hebr. אַשְׁפָּה.

išḳu, isḳu "portion, possession, property".

išḳatu "chain, fetter". Cf. Hebr. עֶשֶׁק.

išaru see [*ešēru*].

iššakku "ruler". Ideogr. .

išātu "fire". Ideogr. ; , the ideogr. for Gibil the Fire-god, is also employed for *išātu* "fire". Hebr. אֵשׁ.

ištu prep. "from"; adv. "after"; *ištu libbi* "from, out of". Ideogr. .

ištānu, *iltānu* "north, north-wind". Ideogr. .

ištēn "one". Ideogr. , which with phon. compl. is frequently written . Cf. Hebr. עֶשֶׁת, עַשְׁתֵּי.

išten ešrit "eleven". Cf. Hebr. עַשְׁתֵּי עֶשְׂרֵה.

ištēniš adv. "together".

ištar "goddess". Ideogr. , . Cf. Hebr. אַשְׁתָּרֶת, עַשְׁתֹּרֶת.

iāti see *iāši*.

itū "boundary; ordinance, law".

itpēšu "prudent".

itūtu see *atū*.

ittu plur. *itāti*: "side". Cf. Hebr. אֵת.

itti prep. "with". Ideogr. .

U

u copula: "and"; written , . Cf. Hebr. וְ, וּ.

ū'a interj.: "alas"; employed as subs. "grief, pain".

ubānu "finger; peak, summit". Ideogr. .

ubāru "servant".

uggatu see ***agāgu***.

ugallu "storm, hurricane".

udmu see ***admu***.

uzzu see ***ezēzu***.

uẓnu constr. st. *uzun*: "ear; mind, attention" (cf. *bašū*, *šakānu*). Ideogr. , in plur. frequently written . Hebr. אֹזֶן.

uḫḫu plur. *uḫḫē*: "trick (?)".

uknū "*lapis lazuli*". Ideogr. .

uksu "longing".

ul, ***ullu*** see ***alālu***.

ullū demonstrative pronoun: "that".

ullū, ***ullānu*** see ***elū***.

ulinnu a garment. Ideogr. .

ulāpu "bond, alliance". Cf. Hebr. אֶלֶף, אַלּוּף.

ulṣu see ***elēṣu***.

ultu prep. "from"; adv. "after, since". Ideogr. .

umā adv. "now".

ūmu "storm". Ideogr. .

ūmu plur. *ūmē*: "day"; *ina ūmišu*, *ina umēšuma*, *inu ūmišu*, *inūmišum* "then, at that time"; *ištu ūmimma* "henceforth". Ideogr. . Hebr. יוֹם.

ūmišam, ***umussu*** adv. "daily".

ūmatan, ***ūmagtan*** adv. "for a day".

umāmu "beast".

umma adv. "thus"; introduces direct speech.

ummu "mother". Ideogr. . Hebr. אֵם.

ummānu “craftsman”; also *mār ummāni*. Hebr. אָמָּן.

ummānu plur. *ummānē, ummānāti*: “tribe, people; host, forces, troops”. Ideogr. .

  ummān - manda “tribal hordes”.

  ummātu “host”.

unīku plur. *unīkēti*: “kid”.

unkenna “the whole; full strength”; see ***šakānu***. Ideogr. .

unninu see [***anānu***].

unḳu “signet-ring; sealed letter”.

unūtu plur. *unāti*: “furniture, household stuff”.

uṣurtu see ***eṣēru***.

ūru “enclosure, field”. Cf. Hebr. אֻרְוָה.

urḫu constr. st. *uruḫ*: “road”. Hebr. אֹרַח.

urkarinnu a precious wood. Ideogr. .

urpatu see ***irpitu***.

urḳu, ***urḳītu*** } see ***araḳu***.

urru “light, day”. Ideogr. . Hebr. אוֹר.

urtu see ***’āru***.

ušū a precious wood. Ideogr. .

ušultu plur. *ušlāti*: “blood-vessel, channel for the blood, artery”.

ušumgallu “monster-viper”. Ideogr. .

  ušmānu “camp”. Cf. Hebr. חַשְׁמֹנָה.

uššu see ***ašāšu***.

B

bā’u Pret. and Pres. *ibā’*: “to come, reach, go”. Hebr. בּוֹא.
Piel-Shafel, Pret. *ušba’i*: “to storm against, plunge down upon”.

bābu plur. *bābāti, bābāni*: “gate”. Ideogr. .

biblu constr. st. *bibil*: "inclination, desire"; *bibil libbi* "prompting, desire of the heart".

bubūtu "hunger, famine; food, bread".

buḫalu "male beast".

baṭālu "to cease". Hebr. בָּטַל.

  baṭlu fem. *baṭiltu*: "discontinued, at an end"; *lā baṭlu* "unceasing".

  baṭiltu plur. *baṭlāti*: "discontinuance, discharge"; see **rašū**.

bakū Pret. *ibki*; Pres. *ibaki*; Perm. *baki*, 3 plur. *bakū*: "to weep". Hebr. בָּכָה.
Iftaal, Inf. *bitakkū* "affliction".

  bikītu "weeping".

bakru "young of the camel".

  bukru constr. st. *bukur*: "first-born". Hebr. בְּכוֹר.

balū "not to be, fade, go to ruin". Hebr. בָּלָה.
Piel, Pret. *uballi*: "to destroy, bring to an end, cut off".

  bala }
  balu } Prep. "without".

bēlu Pret. *ibēl*, *ipīl*: "to conquer, subdue, rule".

  bēlu plur. *bēlē*: "lord"; *bēl adē* "one who is faithful to commands"; *bēl mamīti* "one who is faithful to an oath"; *bēl salīmi* "ally, confederate"; *lā bēl kussī* "one with no claim to the throne"; *bēl narkabāti* "commander of the chariots", written . Ideogr. . Hebr. בַּעַל.

  bēltu constr. st. *bēlit*: "lady". Ideogr. .

  bēlūtu "lordship, rule, authority, dominion".

  Bēlūtu the power or dominion of the god Bēl; written .

  bēl-paḫāti "governor". Ideogr. .

būlu "four-footed beast; cattle".

biludū "divine command".

balāṭu Pret. *ibluṭ*; Pres. *ibaluṭ*: "to live". Ideogr. .
Piel, Pret. *uballiṭ*; Pres. *uballaṭ*; Imper. *bulliṭ*; Inf. *bulluṭu*; "to cause to live, give life to, quicken, raise to life".
Iftaal, Pret. *ubtalliṭ*: "to keep alive".

balāṭu "life". Ideogr. .

balṭu masc. plur. *balṭūti*: "living, alive".

balṭūtu "state of being alive"; *bal-ṭu-su-un ik-šu-da ḳātā*^{II}*-ai* "my hands captured (them) alive".

[***balkatu***] Shafel, Pres. *ušabalkat*: "to tear down".
Nifal, Pret. *ibbalkit*: "to fall upon; invade; revolt against". Ideogr. .

[***balālu***] "to pour out". Hebr. בָּלַל.
Piel, Inf. *bullulu*: "to smelt; to confound".

balru "side, bank".

biltu see ***abālu***.

banū Pret. *ibni*; Pres. *ibani*; Imper. *bini*; Part. *bāni*, *bānū*; Perm. *bani*, fem. *banat*: "to build, make, form, create, beget". Ideogr. . Hebr. בָּנָה.
Nifal, Pret. and Pres. *ibbani*: "to be built, formed, created; to be laid (of a net)".
Ittafal, Pret. *ittabni*: "to be created, restored".

binūtu "creation, product; building, structure".

būnu "formation, origin, beginning".

bunnannū "form".

nabnītu "creation, creature".

banū "bright, beautiful; rich, precious".

baḳāmu Pret. *ibḳum*; Imper. *buḳum*: "to tear in pieces".

ba'āru, bāru Pret. *ibār*; Pres. 3 plur. *ibarrū*: "to catch".

barū Pret. *ibri*; Pres. *ibari*: "to see, gaze upon".
Shafel, Pret. *ušabri*: "to cause to see".

bārū "seer". Ideogr. .

bīru "glance; midst"; *ina bīri* "between, in the midst".

bīrtu constr. st. *bīrit*: "glance; midst; clearness (?)"; *ina bīrit* "between, among"; *mē bīrtu* "water of clearness (?)", *i. e.* water that is clear.

tabrītu "sight, wonder"; plur. *tabrāti*: "marvellous treasures".

barū "to be superabundant". Cf. Hebr. בָּרָא, בָּרִיא.

Piel-Ishtafal, Pres. *uštabarri*: "to be sated, to abound with".

biriš adv. "in luxuriant pasturage".

barbaru "leopard" or "jackal". Ideogr. .

birku plur. *birkā, birkē*: "knee"; *tar-bit bir-ki-ia*: "my offspring". Hebr. בֶּרֶךְ

[***barāmu***] Piel: "to weave coloured threads".

birmu "brightly-coloured cloth, variegated stuff". Ideogr. . Hebr. בְּרוֹם.

bitrumu "brightly-coloured".

barāḳu Pret. *ibriḳ*: "to flash (of lightning), to blast".

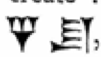
birḳu "lightning". Hebr. בָּרָק.

birītu "fetters".

bašū Pret. *ibši*; Pres. *ibaši* (rarely written *ipaši*); Part. *bāšū, bāši*; Perm. *baši*; "to be; to be inclined, directed". Ideogr. .

Shafel, Pret. *ušabši*: "to cause to be, to create" (Ideogr. , in proper names); *ḫiṭṭa šubšū* "to commit sin".

Ishtafal, Pret. *uštabši*: "to make, create".

bušū "property, possessions". Ideogr. , .

bašāmu Pret. *ibšim*: "to build, form, prepare".

Piel, Pret. *ubaššim*: "to form".

bašmu "viper".

bītu "house; temple"; *bīt ili* "temple"; *bīt durāni* in opposition to *alāni*: "walled or fortified cities"; *bīt nakamti* "treasure-house"; *bīt tuklāti* "stations for troops". Ideogr. . Hebr. בַּיִת.

bitḫallu "saddle-horse"; sometimes written with determ. .

batnu word of uncertain meaning.

batāḳu Pret. *ibtuḳ*: "to rend, tear; to cut off, separate". Piel, Pret. *ubattiḳ*: "to cut through, sever". Cf. Hebr. בָּתַק.
Nifal, Pret. *ibbatiḳ*: "to be destroyed".

  batḳu "cleft, fissure, breach"; *batḳa ṣabātu* "to close a breach, restore".

  butāḳu "destruction".

  šubtaḳtu "flood"; written *šub-taḳ-ti*, which can also be read *ru-šum-ti*.

bitrumu see [***barāmu***].

G

gabbu "all, the whole".

gabrū "answer, reply".

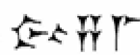
gabāšu Pret. *igbuš*: "to be firm, hard, proud".

  gabšu "mighty".

  gibšu constr. st. *gibiš*: "multitude".

gugallu "ruler, director". Ideogr. .

gādu prep. "up to; together with".

guzalū "messenger, servant, minister". Ideogr. .

guḫlu "stibium".

[***galābu***] Piel, Pres. *ugallab*: "to brand".

gallū "evil demon, devil".

galtu fem. *galittu*: "terrible".

gamālu Pret. *igmil*; Imper. *gimil*: "to complete; to spare (the life of)"; with *ina* "to spare from". Cf. Hebr. גָּמַל.

  gimillu "mercy, sparing of life"; *gimillu turru* "to requite, take vengeance", see ***târu***.

  gitmālu "perfect".

gammalu "camel". Ideogr.  . Hebr. גָּמָל.

gamāru Pret. *igmur*: "to complete, bring to an end". Cf. Hebr. גָּמַר.

Ifteal, Inf. *gitmuru* employed as subs. "perfection, excellence".

Piel, Part. *mugammiru*: "to carry out, achieve".

gamru constr. st. *gamir*: "perfect".

gimru constr. st. *gimir*: "entirety, the whole"; *kal gimri* "everything; the world".

gimirtu constr. st. *gimrat*; plur. *gimrēti*: "entirety, the whole"; *kiššat kal gimrēti* "the whole of the world".

ginū "appointed offering".

gunu "district (?)".

gappu "wing, feather".

gipāru "piece of land, field".

gārū plur. *gārē*: "enemy, opponent". Cf. Hebr. גֵּרָה, גָּרָה.

girru "way; campaign, expedition".

gišparru "snare, trap".

gašāru "to strengthen, fortify". Cf. Hebr. קָשַׁר.

gašru "mighty".

gišru fem. *giširtu*: "strong, powerful".

magšāru "might, strength".

gitmalu see *gamālu*.

D

[da'ābu] Part. *dā'ibu*: "to overwhelm (?)".

dabābu Pret. *idbub*; Pres. *idabub, idibub*: "to speak, converse, proclaim; to plan, intrigue"; *itti . . . . ṭābūti dabābu* "to establish friendly relations with". Cf. Hebr. דָּבַב, דּוֹבֵב.

dibbu "speech, message". Cf. Hebr. דִּבָּה.

dabru masc. plur. *dabrūti*: "mighty".

dagālu Pret. *idgul*; Imper. *dugul*: "to look at, behold"; *dāgil pāni* "subject of, tributary to".
Shafel, Pret. *ušadgil*; Perm. *šudgul*: with *pānu* "to entrust to".

daddaru "stink".

dadmu plur. *dadmē*: "dwelling, habitation".

Du'ūzu / **Dūzu** } the month Tammuz. Ideogr. . Hebr. תמוז.

dāku Pret. *idūk*: "to slay". Ideogr. . Cf. Hebr. דוך.
Ifteal, Pret. *iddūk*: "to slay".

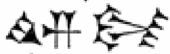
tidūku "battle".

dikū Pret. *idki*: "to summon, assemble".

dakkassu word of uncertain meaning.

dalābu "to be in trouble".
Piel, Part. *mudallibu*: "to afflict, oppress".

dalibtu plur. *dalbāti*, *da-al-pa-a-te*: "affliction".

dalāḫu "to confuse, to disorder"; Inf. *dalāḫu* employed as subs. "trouble"; , *šāru dāliḫu* "disturbing wind, whirlwind". Hebr. דלח.
Shafel, Inf. *šudluḫu*: "to confound, destroy".

daliḫtu plur. *dalḫāti*: "disturbance".

dalālu Pret. *idlul*: "to bow down, humble oneself, worship". Cf. Hebr. דלל.

dallalu "cripple".

dullu "service, work, task".

daltu constr. st. *dalat*; plur. *dalāti*: "door". Ideogr.  . Hebr. דלת.

dāmu "blood". Ideogr. . Hebr. דם.

dimu plur. *dimā*: "tear". Cf. Hebr. דמע.

dimtu "tears, weeping". Hebr. דמעה.

damāmu Pres. *idammum*: "to lament, moan".

dumāmu "howling, lamentation".

dimmu "column, obelisk".

damāḳu "to be friendly, favourable, propitious". Ideogr. .

Piel, Inf. *dummuḳu*: "to make favourable; show favour".

damḳu fem. *damiḳtu*; plur. *damḳūti*, fem. *damḳāti*: "friendly, good, favourable; health-giving (of water-supply); trusty (of warriors)". Ideogr. .

damiḳtu "mercy, favour"; plur. *damḳāti* "good deeds". Ideogr. .

dumḳu }
dunḳu } "favour, good fortune; comeliness". Ideogr. .

dimtu plur. *dimāti*: "pole, post".

dimtu see *dimu*.

dānu Pret. *idin*; Pres. *idān*: "to judge".

dīnu "judgment". Hebr. דִּין.

daianu "judge". Ideogr. . Cf. Hebr. דַּיָּן.

danānu "to be strong".

Piel, Pret. *udannin*; Inf. *dunnunu*: "to strengthen, make fast".

danānu "might, power".

dannu fem. *dannatu*; plur. *dannūti*, fem. *dannāti*: "strong, mighty". Ideogr. .

danniš adv. "very much, exceedingly"; also written with phonetic complement *is*, *i. e. dannis*. Ideogr. .

dannatu "foundation, base; distress, affliction (ideogr. )".

dannūtu "strength, strong point, fortress"; *ali dannūti* "fortress, stronghold".

dandannu "strong, all-powerful".

dunḳu see *damāḳu*.

dapnu "strong, mighty".

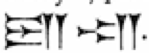
dapinu "strong".

duppu "tablet". Ideogr. .

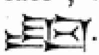
dipāru plur. *dipārāti*: "torch". Ideogr. .

dupšīmtu plur. *dupšīmāti*: "destiny-tablet". Ideogr.  .

dupšarru "scribe"; usually written , *i. e.* *amēlu dup-šar.*

dārū fem. *dārītu*; plur. *dārūti*, fem. *dārāti*: "lasting, continual, everlasting"; *ana dārāti* "for ever, continuously"; *parak dārāti* "an everlasting shrine". Ideogr. . Cf. Hebr. דּוֹר.

dāriš adj. "eternal"; *ana dāriš* "for ever".

dūru plur. *dūrāni*: "wall"; *dūr appi* lit. "the wall of the face", *i. e.* "the cheek"; see also **bītu**. Ideogr. .

dirratu "whip (?)".

durušššu "foundation".

dāšu Part. *dāiš*: "to tread under foot, crush, destroy". Cf. Hebr. דּוּשׁ.

[**dašū**] "to abound, be luxuriant". Hebr. דֶּשֶׁא.

Piel-Shafel, Pret. *uš-daš-ša-a*: "to cause to have in abundance, to endow with".

Z

[**zābu**] Pret. *izūb*: "to melt, dissolve". Hebr. זוּב.

zāzu "to divide".

Piel, Pres. *uzāz*: "to divide".

zaḫalū a bright stone or metal.

zakāru Pret. *izkur*; Pres. *izakar*: "to name, call upon, proclaim, speak, tell"; *šuma zakāru* "to name a name", *i. e.* "to bear a name, to exist". Cf. Hebr. זָכַר.

Piel, Perm. *zukkur*: "to name"; *šu-ma la zuk-ku-ru* "they were not named, did not exist".

zikru — constr. st. *zikir*: "name, speech, word, mention, renown". Hebr. זְכֶר.

zikaru }
zikru } — "male; man"; *zikru ḳardu* "valiant hero". Ideogr. . Hebr. זָכָר.

zikrītu — plur. *zikrēti*: "women of the palace". Ideogr. .

zalpu — "wicked".

zaliptu — constr. st. *zalpat*: "wickedness, iniquity".

zamū — Piel "to exclude from"; Perm. *zummu* "excluded from".

zumbu — (*i. e. zubbu*): "fly". Hebr. זְבוּב.

zamāru — "to sing". Hebr. זִמֵּר.

zamāru — "song".

zammeru — plur. *zammerē*: "singer, musician". Ideogr.  .

zammertu — plur. *zammerēti*: "female musician". Ideogr.  .

zumru — constr. st. *zumur*, rarely *zumir*: "body".

zinū — "to be angry".

zinū — "angry".

zanānu — "to rain".
Shafel, Pres. *ušaznan*: "to cause to rain".

zanānu — "to provide for, care for, support".

zanānūtu — "provision, abundance".

zīḳu — Pret. *izīḳ*: "to blow, storm, rage".

zūḳu — constr. st. *zūḳ*: "foot-soldiers"; *zūk šēpē* "foot-soldiers, infantry".

zaḳāpu — Pret. *izḳup, izḳup*: "to place, set up, erect". Hebr. זָקַף.

ziḳḳuratu — "peak of a mountain; temple-tower".

[zaḳātu] — "to be sharp, pointed".

zaḳtu — "sharp, pointed".

ziḳtu — "spur".

zāru Pret. *izīr*; Pres. *izirri*: "to hate, conceive a hatred for"; Part. *zā'iru* "enemy". Hebr. זוּר.
Piel, Imper. *zīr*: "to abandon".

zīrūtu plur. *zirāti*: "hatred".

[zarū] Part. *zārū*: "to beget". Cf. Hebr. זָרַע.

zēru "seed, descendants". Ideogr. . Hebr. זֶרַע.

zarābu "to be oppressed".
Piel, Pret. *uzarrib*: "to oppress, afflict".

zarbiš adv. "in trouble".

zurbu constr. st. *zurub*: "trouble, affliction".

[zarbabu] Nifal, Perm. 3 plur. *nazarbubū*: "to fume, to be furious".

Ḫ

ḫabāṣu 3 plur. Perm. (?) *ḫa-ba-ṣu*: "to be filled, swelled out (?)".

ḫabātu Pret. *iḫbut*; Pres. *iḫabat*: "to plunder".

ḫubtu constr. st. *ḫubut*: "booty; captives".

ḫegallu "abundance". Ideogr. .

ḫadū Pret. *iḫdi*: "to rejoice"; with prep. *ana* "to rejoice in or at"; Inf. *ḫadū* employed as subs. "joy". Hebr. חָדָה.

ḫadiš adv. "joyfully".

ḫidūtu plur. *ḫidāti*: "joy". Ideogr. .

ḫazānu plur. *ḫazānāti*: "ruler, governor". Ideogr.   (?).

ḫāṭu Pret. *iḫīt*: "to see, survey".

ḫaṭū Pret. *iḫṭi*; Pres. *iḫaṭṭi*: "to sin". Hebr. חָטָא.

ḫiṭṭu / **ḫīṭu** "sin"; *bēl ḫiṭi* "sinner".

ḫiṭītu plur. *ḫiṭāti*: "sin, iniquity".

ḫaṭṭu "sceptre". Ideogr. .

[ḫālu] Pret. *iḫūl*: "to tremble, quiver". Cf. Hebr. חוּל.

ḫaialtu "army, host". Cf. Hebr. חַיִל.

ḫalṣu plur. *ḫalṣē*, *ḫalṣāni*: "fort, entrenchment"; written . Cf. Hebr. חָלַץ.

ḫalāḳu Pret. *iḫliḳ*: "to be destroyed; to flee". Ideogr. .

Ifteal, Pret. *iḫtaliḳ*: "to be lost".

Piel, Pret. *uḫalliḳ*; Prec. *liḫalliḳ*; Part. *muḫalliḳu*; Inf. *ḫulluḳu*: "to destroy, cast down".

šaḫluḳtu "destruction".

[***ḫamū***] Perm. 2 fem. sing. *ḫamâti*: "to be of good cheer, be comforted (?)".

ḫamāṭu Pret. *iḫmuṭ*; Imper. *ḫumuṭ*: "to hasten".

ḫitmuṭiš adv. "swiftly, in haste".

ḫamāṭu Pret. *iḫmuṭ*: "to burn".

Piel, Pres. *uḫammaṭ*: "to make glow, to light up".

Ishtafal, Part. *muštaḫmiṭu*: "to flame, burn".

ḫamāmu Pret. *iḫmum*: "to rule, direct".

ḫāmiru see ***ḫā'iru***.

ḫanšu "fifth". Ideogr. . Hebr. חֲמִשִּׁי.

ḫasāsu Pret. *iḫsus*: "to think, conceive, plan, invent; to recollect, to set in the memory".

Ifteal, Imper. *ḫissas* (for *ḫitsas*): "to understand".

ḫasīsu "wisdom, understanding".

ḫipū Pret. *iḫpi*: "to shatter, destroy; to split".

Ifteal, Pret. *iḫtepi*: "to shatter".

Piel, Part. *muḫippi*, *muḫip*: "to shatter, destroy".

ḫaṣbu subs. of uncertain meaning.

ḫāḳu Pret. *iḫīḳ*: "to mingle together (intrans.)".

ḫarū Pret. *iḫri*: "to dig".

Iftaal, Pret. *uḫtarri*: "to dig".

Shafel, Pret. *ušaḫri* "to cause to dig out".

ḫā'iru }
ḫāmiru } "spouse, husband".

ḫīrtu, ***ḫīratu*** "spouse, wife".

ḫuribtu "desert". Hebr. חָרְבָּה.

ḫarbašu "power of striking terror, fury".

[***ḫarmaṭu***] "to destroy".
Shafel, Part. *mušḫarmiṭu*: "to destroy".

[***ḫarmamu***] Shafel, Prec. *lišḫarmim*: "to overpower, destroy".

ḫurāṣu "gold". Ideogr. . Hebr. חָרוּץ.

ḫarrānu "way, road". Ideogr. .

ḫuršu plur. *ḫuršāni*: "mountain, wooded highland". Cf. Hebr. חֹרֶשׁ.

ḫīrtu, ***ḫīratu*** see ***ḫā'iru***.

ḫāšu Pret. *iḫīš*: "to hasten, set out, go". Hebr. חוּשׁ.

ḫašāḫu Pret. *iḫšuḫ, iḫšiḫ*: "to long for, desire".

ḫušāḫu, ***ḫušaḫḫu*** "hunger, famine".

ḫašalu "destroyer".

ḫitmuṭiš see ***ḫamāṭu***.

ḫatanu "son-in-law". Hebr. חָתָן.

Ṭ

ṭābu Pret. *iṭīb*; Pres. *iṭāb, iṭib*: "to be good, well-pleasing". Hebr. טוֹב.
Piel, Part. *muṭību*: "to make joyful"; Inf. *ṭubbu* (constr. st. *ṭub*) "joy".

ṭābu fem. *ṭābtu*: "good, pleasant; loud (of the voice)". Ideogr. .

ṭābiš "joyfully, cheerfully".

ṭābtu plur. *ṭābtāti* (?): "benefit".

ṭibū "to sink". Hebr. טָבַע.
Iftaal, Pret. *uṭṭibbi*: "to make sink, duck under".

ṭabāḫu "to slaughter". Hebr. טָבַח.
Piel, Pres. *uṭabbaḫ*: "to slaughter".

ṭaḫū, ṭeḫū Pret. *iṭḫi*; Pres. *iṭeḫi, iṭiḫḫi*: "to draw near, approach".

ṭīṭu, ṭiṭṭu "clay, mud, earth".

ṭēmu "understanding, mind; account, instructions, command". Hebr. טַעַם.

ṭarādu "to drive away, hunt". Cf. Hebr. טָרַד.
Piel, Pres. *uṭarrad*: "to hunt".

K

kī conj. "as, when, after, since, for". Hebr. כִּי.
prep. "like, according to".

kī'am adv. "thus".

kīma prep. "like, as, according to; corresponding to, in place of"; adv. "as soon as". Ideogr. .

kīmē "just as".

kabāsu Pret. *ikbus*: "to tread". Cf. Hebr. כָּבַס.
Piel, Pref. *ukabbis*; Part. *mukabbisu*: "to tread down, trample on".
Shafel, Inf. *šukbusu*: "to cause to tread down, to batter (of siege-engines)".

kibsu constr. st. *kibis*: "footstep, tread".

kibru constr. st. *kibir*: "bank (of a river)".

kibratu plur. *kibrāti*: "region; quarter of heaven". Ideogr. . Hebr. כִּבְרָה.

kabātu "to be heavy, weighty". Hebr. כָּבֵד.
Piel, Pret. *ukabbit, ukebit*: "to honour".
Iftaal, Pret. *uktebit*: "to honour".

kabtu fem. *kabittu*: "heavy, weighty, pre-eminent.

kabittu with pron. suffixes *kabtat*: "spirit, mind; midst (?)".

kibātu "abundance, great quantity".

kudurru }
kuduru } "boundary, frontier". Cf. Hebr. כָּדָר, כִּדּוּר.

kīkī adv. "so, to such an extent".

kakku "arm, weapon". Ideogr. .

kukku "darkness".

kakkabu plur. *kakkabāni*: "star". Ideogr. . Hebr. כּוֹכָב.

kikkišu "reed-house".

kālu "to hold". Hebr. כּוּל.
Piel, Part. *mukīlu*: "to hold; to hold high, raise".

kalū Pret. *iklu, iklā*; Pres. *ikallu, ikallā*: "to hold back, restrain, prevent; to withhold, refuse". Hebr. כָּלָא.

kalū Pret. *iklā*; Pres. *ikallā*: "to cease, come to an end". Hebr. כָּלָה.

  kalū constr. st. *kal*: "all, the whole". Ideogr. .

  kalāmu "all, everything; of every kind".

  kališ "altogether, completely".

kalbu constr. st. *kalab*: "dog, hound". Ideogr. . Hebr. כֶּלֶב.

kalbannāti (plur.) siege-engines.

[kalālu] "to be complete". Cf. Hebr. כָּלַל.
Shafel, Pret. *ušaklil*; Part. *mušaklilu*; Inf. *šuklulu*: "to complete".
Ishtafal, Part. *muštaklilu*, fem. *muš-tak-li-la-at*: "to carry out, fulfil".

  kullatu "totality, all, the whole"; also written *kul-la-ta-an*.

  kilallān }
  kilallē } "both; on both sides".

kalāmu see **kalū**.

[kalāmu] Piel, Pret. *ukallim*; Inf. *kullumu*: "to cause to see, show to, display".

[kalmū] Nifal, Pret. *ikkilmi*: "to look upon".

kališ see ***kalū***.

kamū Pret. *ikmi, ikmu*; Pres. *ikammi*: "to conquer, overcome, take captive".

  kamū plur. *kamūti*: "bound, captive".

  kamūtu "captivity, condition of imprisonment"; *kamūtsu ilḳi* "as a prisoner he took him".

  kamātu "enclosure".

kī'am, ***kīma***, ***kīmē*** } see ***kī***.

kīmu "family".

  kimtu "family".

kamālu Pret. *ikmil*: "to be angry".

  kimiltu "anger, wrath".

kummu "thy, thine".

kamāsu Pret. *ikmis*: "to bow oneself, to bow down".
Iftaal, Pret. *uktammis*: "to be bowed down, overwhelmed".
Ishtafal, Pret. *uštakmis*: "to cause to bow down".

kamāru "to strike down"; Inf. used as subs., *e. g. ka-mar-šu-nu aš-kun* "I struck them down".

  kamāru "net".

  kamāriš adv. "in a net or snare".

[***kamāru***] Piel, Inf. *kummuru*: "to make plentiful".
Iftaal, Prec. *lik-tam-me-ra*: "to be made plentiful".

kamātu, ***kamūtu*** } see ***kamū***.

kimtu see ***kīmu***.

[***kānu***] Piel-Shafel, Pret. *uškīn*: "to humble oneself, make obeisance".

kānu Pret. *ikūn*; Pres. *ikān*; Perm. *kān, kēn*: "to stand, be established, be firm, endure". Ideogr. , . Hebr. כון.

Piel, Pret. *ukīn*; Part. *mukinnu*; Perm. *kun*; Inf. *kunnu*, constr. st. *kun*: "to set, fix, make firm, hold fast, found, establish, appoint, arrange"; *kun libbi* "truth, constancy".

Iftaal, Pret. *uktīn*: "to set, fix, arrange".

kaianu "continuous, enduring, imperishable".

kaian, **kaiana**, **kaianamma** } adv. "continuously".

kīnu "firm, sure, established, true". Ideogr. . Hebr. כֵּן.

kīniš adv. "truly, legitimately, carefully".

kittu "right, justice".

[**kanū**] Piel, Pret. *ukanni*: "to prepare carefully".

kīnātūtu "service; servants".

kanāku Pret. *iknuk*: "to seal".

kunukku "seal". Ideogr. .

kanānu "to crouch down".

Piel: "to press down"; Perm. *kunnun* "bowed, crouching".

kanāšu Pret. *iknuš*: "to bow down, submit".

Ifteal, Perm. *kitnušu* "subject".

Piel, Pret. *ukanniš*: "to force into submission".

Shafel, Pret. *ušakniš, ušikniš*; Part. *mušaknišu*: "to cause to submit, bring into subjection".

kanšu adj., plur. *kanšuti*: "subject".

kasū "to bind, take captive".

Ifteal, Pret. *iktasi*: "to bind, fetter".

Iftaal, Pret. *uktassa*: "to be bound"; ideogr.  (?), *e. g.*  = *uktassa* (?).

kasītu "fetter, bonds".

kasū Pret. *iksu*: "to cover, to hide oneself". Hebr. כָּסָה.

Iftaal, Pres. *uktassi*: "to serve as a hiding-place for".

kisukkiš adv. "in confinement".

Kislimu the month Kislev. Ideogr. . Hebr. כִּסְלֵו.

kussū "throne"; *kissū nīmedi* "seat". Ideogr. , . Cf. Hebr. כִּסֵּא.

kaspu constr. st. *kasap*: "silver, money". Ideogr. . Hebr. כֶּסֶף.

kusapu subs. of uncertain meaning.

kusarikku "ram (?)"; plur. written *ku-sa-rik-ki*.

kapādu Pret. *ikpud*: "to plan, think, consider, ponder on".

kappu (*i. e. kanpu*) "wing". Hebr. כָּנָף.

kippāti (plur.) "the ends (of heaven and earth)". Cf. Hebr. כַּנְפוֹת הָאָרֶץ.

kappu "hand". Hebr. כַּף.

kaparru "sheep-boy".

kupru "bitumen". Ideogr. . Cf. Hebr. כֹּפֶר.

kiṣṣu "dwelling, hall".

kāru "wall". Ideogr. .

[karū] "to fetch, bring".
Ifteal, Pret. *ikleri*: "to summon".

kirētu "banquet". Cf. Hebr. כֵּרָה.

kirū "plantation, garden". Ideogr. .

karābu Pret. *ikrub*; Pres. *ikarrab*: "to be propitious, bless, pay homage to".
Ifteal, Pret. *iktarab*: "to be propitious, to pay homage to".

ikribu "prayer".

karāmu "to cast down, overthrow".

karmu "ruin".

karmiš adv. "like a ruin".

karmūtu "ruin"; for *karmūta šūluku* see **alāku**.

karmatu "food, sustenance, support".

karānu "wine". Ideogr. .

kurunnu	"sesame-wine". Ideogr. .
karru	"costly raiment".
karšu / ***karašu***	"belly". Cf. Hebr. כָּרֵשׂ.
karāšu	"destruction".
kišibbu	"seal".
kašadu	Pret. *ikšud*; Pres. *ikašad*; Imper. *kušud*: "to reach, come up to, draw near, approach, come; to seize, take, attain to; to conquer, overcome". Ideogr. .
	Piel, Imper. *kuššid*: "to attain to, secure".
	Shafel, Pret. *ušakšid*: "to cause to attain; to cause to conquer"; with *ḳātu* "to cause the hand to conquer, to deliver into the hand".
kišittu	"booty; possession; prisoners".
kišādu	"neck; bank of a river". Ideogr. .
[***kašāpu***]	Pret. *ikšip*; Imper. *kišip*: "to enchant, cast a spell upon". Hebr. כָּשַׁף.
kišpu	"enchantment, sorcery". Hebr. כֶּשֶׁף.
kaššapu	"sorcerer". Ideogr. . Hebr. כַּשָּׁף.
kaššaptu	"sorceress". Ideogr. .
[***kašāru***]	Pret. *ikšir*: "to repair, set up again".
kašāšu	Pret. *ikšaš*: "to assemble, collect (?)".
kiššatu	"host, totality, the world". Ideogr. .
kašūšu	"darling, beloved".
kišittu	see ***kašādu***.
kištu	plur. *kišātu* "wood, forest".
kātu / ***kāšu*** / ***kāša***	fem. *kāti, kāši*; plur. *kātunu, kāšunu*, personal pronoun: "thee, you".
kitū	"cloth". Ideogr. .

katāmu Pret. *iktum* : "to cover; to close (the lips); to overwhelm".
Piel, Inf. *kuttumu* : "to cover completely".

  kuttumu "covered, hidden".

kitru "alliance".

katrū "gift, present".

L

lā negative particle : "not". Hebr. לֹא.

[***lē'u***] Pres. *ili'i* : "to be able".

  li'ū fem. constr. st. *li'at*: "strong, mighty, powerful"; *lā li'ū* "impotent, weak, unable". Ideogr. .

  lītu "strength, might; triumph, victory".

  la'ātu "full extent (?)".

[***lē'u***] "to wish".

  multa'ūtu "will, pleasure, determination".

lū precative particle; particle of emphasis used with 3 and 1 pers. sing. and plur. Hebr. לוּ.

lū conj. "or"; *lū* . . . *lū* . . ., *lū* . . . *ū* . . ., *lū* . . . *ū lū* . . . "either . . . or . . .".

lū "wild ox".

  littu "wild cow".

[***labābu***] Perm. 3 fem. sing. *labbat*, 3 masc. plur. *labbū* : "to be angry, to rage".

  libbātu "anger".

libbu "heart; womb, bowels, courage"; *ina libbi, libbi, libbū* "in, in the midst of"; *ana libbi* "against". Ideogr. . Hebr. לֵב, לֵבָב.

liblibbu "offspring, descendant".

lubultu see **labāšu**.

labānu "to lay or cast flat".

  libittu plur. *libnāti* : "brick". Ideogr. . Cf. Hebr. לְבֵנָה.

labāru Pret. *ilbur, ilbir*: "to grow old".
Shafel, Pret. *ušalbir*; Pres. *ušalbar*: "to cause to become old, to prolong; to grow old".

labariš adv. "into old age"; *labariš alāku* "to become old".

labiru fem. *labirtu*; plur. masc. *labirūti*, fem. *labirāti*: "old, former"; *ki-ma la-bi-ri-im-ma* "as of old".

labāšu Perm. *labiš*, 3 plur. *lab-šu*: "to clothe oneself, be clothed"; *ulāpa labāšu* "to enter into an alliance". Hebr. לָבַשׁ.
Ifteal, Perm. *litbuš*: "to be clothed".
Shafel, Pret. *ušalbiš*: "to clothe".

lubāšu "garment".

lubuštu, **lubultu** "garment".

nalbašu "robe, garment".

labuttū "ruler, governor".

libittu see **labānu**.

līṭu "hostage".

lalū "fulness, abundance"; *la-li-e balāṭi* "the fulness of life".

līlātu "evening". Hebr. לַיְלָה.

lamū Pret. *ilmi, ilme*; Perm. *lami*, 3 masc. plur. *lamū*: "to surround, catch, besiege".
Shafel, Pres. *ušalmi*; Inf. *šulmū*: "to enclose, catch".

līmu "period; eponymy".

lim "thousand".

limētu, **limītu** "neighbourhood".

lamādu Pret. *ilmad*; Imper. *limad, li-mid-da*: "to learn, to perceive"; *lam-du* (Perm. 3 plur.) "trained". Hebr. לָמַד.
Piel, Pret. *ulammid*: "to teach". Hebr. לִמֵּד.

limēnu "to be evil".

limnu fem. *limuttu*; plur. masc. *limnūti*, fem. *limnēti*: "evil, wicked, hostile". Ideogr. .

limniš adv. "evilly, terribly".

limuttu "evil, misfortune". Ideogr. , .

lumnu constr. st. *lumun*: "evil, wickedness, evil purpose".

lumāšu plur. *lu-ma-ši*: certain stars.

lasāmu "to gallop".

līplīpi "descendant". Ideogr. .

lapātu Pret. *ilput*: "to turn, overturn, destroy". Hebr. לָפַת.

Shafel, Pret. *ušalpit*: "to destroy".

šalpūtu "destruction; misfortune".

laḳū, liḳū Pret. *ilḳi*, *ilḳā*; Prec. *lilḳi*; Pres. *ileḳḳi*, *iliḳḳi*; Imper. *liḳi*; Part. *liḳū*, fem. *li-ḳa-at*, *li-ḳat*: "to take, catch, receive". Ideogr. . Hebr. לָקַח.

Ifteal, Pret. *ilteḳi*: "to take possession of".

lišānu plur. *lišānāti*: "tongue, speech, nation". Ideogr. . Hebr. לָשׁוֹן.

la'ātu, **lītu** } see [*lē'u*].

littu see *lū*.

M

ma enclitic particle of emphasis: the forms *me*, *mē*, *mi* and *mu* also occur.

ma enclitic particle: "and".

mā adv. "thus, as follows"; introduces direct speech.

mū plur. *mē*: "water". Ideogr. . Cf. Hebr. מוֹ, מֵי, מַיִם.

magāru Pret. *imgur*: "to render obedience to, to gratify"; Part. *māgiru*, plur. *māgirē* "obedient".

migru constr. st. *migir*: "darling, favourite".

magšāru see **gašāru**.

ma'ādu | **mādu** — Pret. *im'id, imid*; Pres. *ima'id*: "to be numerous, many, much, to swarm". Cf. Hebr. מְאֹד.

ma'adu | **mādu** — fem. *ma'attu, mattu*; plur. *ma'adūti*, fem. *ma'adāti*: "many, much".

ma'adiš — adv. "greatly, exceedingly, much"; *ana ma'adiš* "in great numbers".

mu'du — plur. *mu'dē*: "abundance".

madādu — Pret. *imdud*; Pres. *imandad*: "to measure". Hebr. מָדַד.

madatu | **madattu** — see **nadānu**.

mēḫū — "storm, tempest".

maḫāzu — "city, town". Cf. Hebr. חוז, מָחוֹז.

maḫḫū — fem. *maḫḫūtu*: "prophet, prophetess".

maḫḫūtaš — adv. "like one possessed".

muḫḫu — *ina muḫḫi, ana muḫḫi*: "on, upon; concerning; to, towards; against".

muḫḫu — "skull".

maḫāṣu — Pret. *imḫaṣ*; Pres. *imaḫḫaṣ*: "to smite". Hebr. מָחַץ.

Ifteal, Pret. *imdaḫiṣ, imdaḫḫiṣ*: "to fight"; Part. plur. *mundaḫḫiṣē, mundaḫṣē* "warriors"; Inf. *mitḫuṣu* employed as subs. "battle, attack".

maḫāru — Pret. *imḫur*; Imper. *muḫur*: "to correspond to, rival; to oppose, fight; to go or come before; to pray to; to take from; to receive favourably; to be first, to have preeminence"; Part. *māḫiru* "opponent, rival"; *lā maḫār* (Inf.), *la maḫra, lā maḫri* "invincible".

Ifteal, Perm. *mitḫur*: "to correspond to, to lie over against".

Piel, Pret. *umaḫḫir, umaḫir*; Prec. *limaḫḫir*: "to come before; to bring before, offer"; Inf. *muḫḫuru* employed as subs. "offering", *e. g. muḫ-ḫu-ru u-ma-ḫir* "I offered an offering (libation)".

Shafel, Pret. *ušamḫir*: "to seek out, visit, punish".
Ishtafal, Pret. *uštamḫir*: "to set, place".
Nifal, Pres. *immaḫar*: "to be equalled".

maḫāriš "against; in greater degree than, surpassing".

maḫru constr. st. *maḫar*: "front"; *maḫri, maḫar, ana maḫri, ina maḫri* "in front of, before, against"; *adi maḫri* "into the presence of"; *ālik maḫri* "predecessor"; *šarru šu-ut maḫ-ri, šar ma-ḫar* "a former king". Ideogr. .

maḫrū fem. *maḫrītu*; plur. masc. *maḫrūti, maḫrūtu*: "first, former".

miḫru "battle, storm".

miḫirtu "front"; constr. st. *miḫrit, miḫrat* employed as prep. "before, over against".

muḫru constr. st. *muḫur*: "homage".

mitḫariš adv. "together".

tamḫaru "battle".

miṭṭu "club (?)". Ideogr. .

mekū word of uncertain meaning.

maksu "bond, fetter".

makkūru "property, possessions". Ideogr. . Cf. Hebr. מָכָר.

namkuru, ***nakkuru*** "property".

malū Pret. *imli*: "to fill; to be full, to be full of, to be fulfilled". Hebr. מָלָא.

Ifteal, Pret. *imtali*: "to be filled with".
Piel, Pret. and Pres. *umalli, u-mal-lu-u, u-ma-al-la-a*: "to fill up"; with *ḳātu* "to fill the hands with, deliver into the hands of, invest with".
Iftaal, Pret. *um-ta-al-la*: "to fill with".
Piel-Shafel, Pret. *ušmalli*: "to fill".

malū constr. st. *mal*: "fulness"; *mal, mala, mala ša* "as many as, as much as". Hebr. מְלֹא.

malū fem. *malītu*: "full". Hebr. מָלֵא.

mīlu "flood, stream".

malaḫu "sailor". Ideogr. . Hebr. מַלָּח.

malāku Pret. *imlik*: "to counsel, take counsel"; *malāku milku* "to come to a decision", *e. g. mi-lik-šu mil-ku* (Perm.) "he came to a decision". Cf. Hebr. נִמְלַךְ.

Ifteal, Pret. *imtalik*: "to take counsel with oneself"; with negative "not to take counsel with oneself, to be ill-advised".

maliku }
malku } constr. st. *malik*: "prince; arbiter, counsellor". Hebr. מֶלֶךְ.

malikūtu "rule, empire; position of counsellor".

malkūtu "lordship, dominion".

milku constr. st. *milik*: "counsel".

malāku see ***alāku***.

millu "troop, gang (?)".

melammu plur. *melammē*: "brightness, splendour, majesty".

malmališ adv. "into two parts, asunder".

mulmullu "dart, spear, javelin".

malāsu Pret. *imlus*: "to pluck out".

multa'ūtu see [***lē'u***].

mama see ***manma***.

mima }
mimma } see ***minma***.

mimmū see ***minmū***.

mamman see ***manman***.

mummu "uproar, confusion".

mamītu see ***amū***.

manū Pret. *imnu*; Pres. *imanu, imani*: "to count, reckon,

allot; to recite (an incantation)"; *ana lā manī* (Inf.) "without number". Hebr. מָנָה.

menu "number".

minūtu plur. *minâti*: "number; space, period".

manū "maneh"; generally written 𒈠𒈾. Hebr. מָנֶה.

minū gen. *minē*, *minī*; acc. *minā*, interrogative pronoun: "what?".

mandattu see **nadānu**.

manzazu, **manzaltu** see **nazāzu**.

manāḫtu see **nāḫu**.

manāma indefinite pronoun: "anyone"; with negative "no one".

manma, **mama** indefinite pronoun: "anyone, any".

minma, **mimma**, **mima** indefinite pronoun: "anything, everything, whatever"; *mimma šumšu* "everything that bears a name, *i. e.* that exists; everything, various objects, of every kind".

minmū, **mimmū** indefinite pronoun: "anything, whatever, all of"; also "something of, a little of", *e. g. mimmū šēri* "early dawn".

manman, **mamman** indefinite pronoun: "anyone"; with negative "no one".

mannu interrogative pronoun: "who? whom?".

minūtu see **manū**.

misū Pret. *imsi*: "to wash".
Piel, Prec. *limissi*: "to wash clean, purify".

[**masāku**] Shafel, Pres. *ušamsak*: "to withhold, keep back, conceal".
Ishtafal, Pres. *uštamsak*: "to be kept back, hindered".

musarū, **mušarū** "inscription".

[*māṣu*] Perm. *mîṣ*: "to be little, to be less (?)".

maṣū Perm. *maṣi*: "to be wide; to be enough, sufficient".

[*maṣāru*] Piel, Pret. *umaṣṣir*: "to divide".

[*maṣāru*] Nifal, Pret. *immaṣir*: "to be banded together (?)".

miṣru constr. st. *miṣir*; plur. *miṣrātu, miṣrēti*: "boundary; section; territory".

maṣṣaru, *maṣṣartu*, *maṣartu* } see *naṣāru*.

makātu Pret. *imkut*: "to fall, fall upon".
Ifteal, Pret. *imtakut*: "to fall".
Shafel, Pret. *ušamkit, ušimkit*; Part. *mušamkitu*: "to overthrow"; Inf. *šumkutu* (ideogr. ) employed as subs. "conquest".

makittu "ruins".

miktu constr. st. *mikit*: "chasm, abyss".

māru "to send".
Piel, Pret. *uma'ir*; Pres. *uma'ar, umār*: "to send; to rule; to command, to commission"; Inf. *mu'uru* employed as subs. "rule, lordship". Ideogr. .
Iftaal, Pret. *umta'ir*: "to command, enjoin upon".

tamartu "present, gift".

māru plur. *mārē*: "son"; *mār māri* "grandson"; *mārē ali* "townsfolk". Ideogr. .

mārtu constr. st. *mārat*; plur. *mārāti*: "daughter". Ideogr. .

mārūtu "sonship". Ideogr. .

mār-šipri "messenger, envoy"; written  .

mēriltu see *erēšu*.

mirānu "power (?)".

marāṣu Pret. *imraṣ*: "to be steep, difficult; to be strong".

marṣu masc. plur. *marṣūti*: "steep; difficult, grievous".

marāṣu Perm. *mariṣ*: "to be sick".
Ifteal, Pres. *imtaraṣ*: "to be or fall sick".
Shafel: "to make sick"; Perm. *šumruṣ* "sick, afflicted".

marṣu "sick, woeful, afflicted".

marṣiš adv. "afflicted, in tribulation".

marāru "to be bitter". Hebr. מָרַר.
Shafel, Pret. *ušamrir*: "to make bitter, to cause to rage (of weapons)".

martu "gall". Cf. Hebr. מְרֵרָה, מְרֹרָה.

namurratu constr. st. *namurrat*: "anger, rage".

mu'irrūtu see ***'āru***.

maršu fem. *maruštu*: "evil"; the fem. *maruštu* is also employed as subs. "sorrow".

mērištu see ***erēšu***.

martu see ***marāru***.

mašū Pret. *imši*: "to forget".
Nifal, Pret. *immaši*: "to be forgotten".

mūšu "night".

mušītu plur. *mušâti*: "night".

mūšabu see ***ašābu***.

mašādu "to overcome".
Iftaal, *um-daš-šad*: meaning uncertain.

mašdū word of uncertain meaning.

mašāḫu Pret. *imšuḫ*: "to measure".

mašku constr. st. *mašak*: "skin, hide". Ideogr. .

mašālu "to be like". Cf. Hebr. נִמְשַׁל.
Piel, Pret. *umaššil*: "to make like, to imitate".
Shafel, Inf. *šumšulu*: "to make like, to divide into equal parts".

mišlu constr. st. *mišil*: "half".

tamšīlu "likeness, image".

mašlu constr. st. *mašal*: "whole".

[mašāru] Piel, Pret. *umaššir*; Prec. *limešir*; Pres. *umaššar*; Imper. *muššir*: "to leave, forsake, abandon; to loose, to let go free; to permit, allow; to cease".
Iftaal, Pret. *umdaššir*: "to let loose".

mēšaru, *mīšaru* } see [*ešēru*].

mušarū see *musarū*.

mušītu see *mūšu*.

mati "when?"; *adi mati* "how long? when?". Hebr. מָתַי.

matīma "whensoever"; *ana matīma* "for ever, always".

mātu plur. *mātāti*: "land". Ideogr. .

mātu Pret. *imūt*; Pres. *imāt*: "to die". Hebr. מוּת.
Ifteal, Pres. *imtūt*: "to die".

mītu plur. *mītūti*, *mi-tu-ta-an*: "dead".

mūtu "death".

mutu "man, husband". Cf. Hebr. מַת.

mitḫariš see *maḫāru*.

mitlūtu "might, power".

matīma see *mati*.

matḳu "sweet drink, mead". Cf. Hebr. מֶתֶק.

mētiḳu see *eṭēku*.

muttu "front".

muttiš "before".

muttatu "countenance, face".

N

ni enclitic particle, appended to verbs especially in relative sentences.

[nē'u] Pret. *inī'*: "to stop, restrain, hinder". Hebr. נוּא.

nītu "enclosure".

nabū Pret. *ibbi*; Pres. *inambi*; Imper. *ibi*; Perm. *nabi*: "to call, name; to command; to appoint, proclaim";

šuma nabū "to be named, bear a name, exist". Cf. Hebr. נָבָא.

Ifteal, Pret. *ittabi*: "to name, call by name".

Piel, Pret. *unambi, unamba*: "to cry aloud, lament".

nību "number".

nibittu constr. st. *nibit*: "name; chosen one, elect"; *nibit šumi* "mention of the name, name".

nibḫu "enclosure (?)".

nabālu Pret. *ibbul, ibul*: "to destroy".

Ifteal, Pret. and Pres. *ittabal*: "to destroy; to steal (?)".

nuballu "talon, claw (of an eagle)".

nablu "flame".

nabnītu see **banū**.

nībartu, **nībirtu** see **ebēru**.

nibittu see **nabū**.

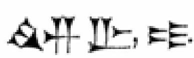
nagū plur. *nagē*: "region, district, land".

nagbu constr. st. *nagab*: "the whole".

nagāgu Pres. *inagag*: "to cry, to bellow".

nādu Prec. 3 plur. *li-na-du*; Pres. *ina'ad, i-na-du*: "to exalt, praise".

Ifteal, Pret. *itta'id*: "to exalt, glorify; to exalt oneself"; Part. *mutta'idu* "arrogant".

nā'idu, **nādu** "exalted". Ideogr. .

tanattu plur. *tanādātu*: "glory, honour".

tanittu "glory, honour".

nadū Pret. *iddi*; Pres. *inadi*; Imper. *idi*; Perm. *nadi*: "to throw, cast, cast down; to lay (a foundation), to set or place (a dwelling), to found (a shrine); to dispense (commands); to raise (a cry), to recite a spell or incantation (ideogr. ).

Ifteal, Pret. *ittadi*: "to lay, bring upon".

Iftaneal, Pret. *ittanamdi*: "to utter (a spell)".
Nifal, Pret. *innadi*: "to be cast".

nadānu Pret. *iddin*; Pres. *inaddin, inamdin, iddan*: "to give, deliver, grant, allow; to sell; to make, create"; *nadān* (Inf.) *šatti* "yearly gift". Ideogr. . Cf. Hebr. נָתַן.
Ifteal, Pret. *ittadin*: "to hand over".

nudunnū "gift".

mandattu, **madattu**, **madatu** "tax, tribute".

nadru plur. masc. *nadrūti*: "fierce".

nazāzu Pret. *izziz*; Pres. *izzaz*; Imper. *iziz*: "to stand, stand up, take one's stand". Ideogr. .
Ifteal, Pret. *ittaziz*: "to stand, take one's stand".
Shafel, Pret. *ušāziz, ušēziz, ušziz*: "to set, set up, fix, establish".

manzazu "place, station, resting-place"; *man-za-az bāb e-kur* "that stood before the gate of the temple".

manzaltu (*i. e. manzaztu*): "place, position".

šēzuzu masc. plur. *šēzuzūti*: "erect, reared on end".

nāḫu Pret. *inūḫ*: "to rest; to be appeased". Hebr. נוּחַ.
Piel, Pret. *unīḫ*; Prec. *linīḫ*; Inf. *nuḫḫu*: "to bring to rest, compose, pacify; to overpower, conquer".

nīḫu fem. *nīḫtu*: "quiet, peaceful".

nīḫtu "rest".

manāḫtu "couch".

niḫēsu Pret. *iḫḫis*; Pres. *inaḫḫis, inamḫis*: "to subside; to go, depart".
Ifteal, Pret. *itteḫis*: "to retreat".

nuḫšu "abundance".

naṭālu Pret. *iṭṭul*; Pres. *inaṭal*, *inaṭṭal*: "to look, behold, gaze, look up, glance".
Ifteal, Pres. and Pret. *ittaṭal*: "to look upon, see".
Iftaneal, Pres. *ittanaṭal*: "to gaze".

niṭlu constr. st. *niṭil*: "look, sight".

nakkuru see ***makkūru***.

nikiltu plur. *niklāti*: "cunning; cunning plan, device". Cf. Hebr. נֵכֶל.

[***nakāmu***] "to heap up".
Piel: "to heap up, hoard"; Perm. *nukkum* "stored, heaped up".

nakmu "heaped up, hoarded".

nakamtu plur. *nakamāti*: "treasure"; *bīt nakamti*, plur. *bīt nakamāti*, "treasure-house".

nakāsu Pret. *ikkis*: "to cut off, to cut down".
Piel, Pret. *unakkis*; Imper. *nukkis*: "to cut off, tear off".

niksu constr. st. *nikis*: "cutting off; breach".

nakāru "to be altered; to be hostile". Cf. Hebr. נָכַר, נֵכָר, נָכְרִי.
Iftaneal, Pres. *ittanakar*: "to be hostile".
Piel, Pret. *unakkir*; Pres. *unakkar*: "to alter, change (trans.)".
Iftaal, Pres. *uttakkar*: "to be altered".

nakaru "hostile; foe".

nakiru plur. *nakirē*: "enemy, foe". Ideogr. .

nakru fem. *nakirtu*: "hostile"; as subs. "enemy". Ideogr. .

nakriš adv. "as a foe, with hostile intent".

nukurtu "hostility". Ideogr. .

[***nālu***] Perm. *nīl*: "to lie, lie down". Cf. Hebr. נָהַל, נַהֲלֹל.

nalbašu see ***labāšu***.

[***namū***] Piel, Pret. *unammi*: "to destroy".

nīmedu see *emēdu.*

namkuru see *makkūru.*

nīmeḳu see *emēḳu.*

namāru Pret. *immir* : "to shine, be bright".
Piel, Pret. *unammir* ; Pres. *unammar* ; Imper. *nummir* : "to make bright, to give light to".

namru fem. *namirtu* : "bright".

namirtu "brightness, light".

namrirru "brightness".

nammaššū "beast".

nīni }
nīnu } see *anīnu.*

nūnu "fish". Ideogr. .

nūn-amēlu "fish-man". Ideogr. .

nindabū "offering, free-will offering". Ideogr. .
Cf. Hebr. נְדָבָה.

nannaru "light".

nisū Pret. *issi* : "to retreat, recede from". Hebr. נָסַע.

nisiggu "spoil from hunting (?)".

nasāḫu Pret. *issuḫ* ; Pres. *inassaḫ* : "to tear away or out, to carry off, remove". Hebr. נָסַח.

nasāku Pret. *issuk* : "to set in position, to grasp (a weapon)".

nismatu "will, purpose".

nasāḳu "to glorify, extol".

nasḳu "lordly, magnificent".

nisiḳtu "splendour, costliness"; *nisiḳti, abnē nisiḳti, nisiḳti abnē* "precious stones".

napāḫu Pret. *ippuḫ* : "to flame or shine forth"; ideogr. , *e. g. napaḫa(ḫa)* [ilu] *Šamši(ši)* "sun-rise, the east". Cf. Hebr. נָפַח.

napḫaru see *paḫāru.*

napāšu "to breathe, breathe freely". Cf. Hebr. נָפַשׁ.
Piel, Inf. *nuppušu* : "to let breathe, to give ease to".

napištu with pron. suffixes *napšat*; plur. *napšāti* : "life; living creature, person". Ideogr. . Hebr. נֶפֶשׁ.

nappašu "air-hole, window".

naptanu see ***patānu***.

naṣu constr. st. *naṣ* : "portion of an eagle's wing, wing-feathers".

[***naṣālu***] "to sink (?)".
Shafel, Pret. *ušamṣil* : "to cause to sink".
Ishtafal, Pret. *ultamṣil* : "to cause to sink".

naṣmadu see ***ṣamādu***.

naṣāru Pret. *iṣṣur*; Imper. *uṣur* : "to watch, keep, protect". Ideogr. . Hebr. נָצַר.
Ifteal, Pret. *ittaṣar*; with *maṣṣartu* as object : "to keep a watch".

niṣirtu "watching, guarding; store, treasure"; *bīt niṣirti* "treasure-house"; *amāt niṣirti* "hidden word, secret".

maṣṣaru "watchman".

maṣṣartu, ***maṣartu*** "watch". Ideogr. .

nāḳu Pret. *inūḳ* : "to lament, wail".

naḳū Pret. *iḳḳi* : "to pour out (a libation), to offer (an offering)". Ideogr. . Cf. Hebr. מְנַקִּית.
Ifteal. Pret. *ittaḳi* : "to offer".

niḳū plur. *niḳē* : "libation; offering, sacrifice"; *bēl niḳē* "sacrificer". Ideogr. , sometimes written with determ. .

nāḳ-mē "irrigator". Ideogr. .

naḳbu "depth". Cf. Hebr. נֶקֶב.

naḳāru Pret. *iḳḳur*, *iḳur*; Imper. *uḳur* : "to destroy, pull down". Cf. Hebr. נָקַר.

nāru plur. *nārāti*: "stream, river". Ideogr. . Hebr. נָהָר.

nāru }
nēru } Pret. *inār, inīr*; Imper. *nīr*: "to slay, destroy, vanquish".

nīru "destroyer".

narū "inscribed tablet of stone".

nīru "yoke". Ideogr. .

nūru "light".

narābu Piel, Part. *mu-nir-bu* "destroyer".

nurbu constr. st. *nurub*: "fragment, piece".

narbū }
nirbū } see ***rabū***.

nīribu see ***erēbu***.

narkabtu see ***rakābu***.

narāmu }
narāmtu } see ***rāmu***.

niraru "helper"; occurs in a number of proper names, *e. g. Rammān-nirari*.

niāši }
niāti } personal pronoun: "us".

nāšu Pret. *inūš*: "to totter, be in ruins; to slip".

našū Pret. *iššī*; Imper. *iši*; Part. *nāsū*, constr. st. *nāš*; Perm. *naši*: "to raise, bear up; to bear, carry, bring; to carry off, capture"; with *tamḫaru* "to make ready for battle". Hebr. נָשָׂא.

Ifteal, Pret. *ittaši*: "to raise, bring; to raise, cast (the eyes)".

nīšu "raising, invocation"; *nīš ḳāti* "raising of the hand, invocation, prayer".

nišittu constr. st. *nišit*: "darling".

nēšu "lion". Ideogr. .

nišu "people"; plur. *nišē*: "peoples; men, mankind". Ideogr. .

našāku “to bite”. Hebr. נָשַׁךְ.
Piel, Pres. *unaššak*: “to bite, tear”.

našāḳu Pret. *iššiḳ*: “to kiss”. Hebr. נָשַׁק.
Piel, Pret. *unaššiḳ*: “to kiss”.
Nifal, Pret. 3 plur. *in-niš-ḳu*: “to press on, jostle one another (?)”.

našru “eagle”. Ideogr. . Hebr. נֶשֶׁר.

nišittu see ***našū***.

niāti see ***niāši***.

natū “to strike”.
Piel, Pret. *unatti*: “to smash, shatter”.

nītu see ***nē'u***.

natāku Ifteal, Pret. *ittatak*; Prec. *littatuk*: “to dissolve, melt, disappear”. Cf. Hebr. נָתַךְ.

S

siba / ***sibi*** fem. *sibittu*: “seven”. Ideogr. . Hebr. שֶׁבַע.

sibū “seventh”. Ideogr. .

sabāsu see ***šabāsu***.

sagū “to starve, be in want”.

sādu Pret. *isād*: “to destroy”.

sadāru Perm. *sadir*: “to set oneself in battle array; to carry on (a rebellion)”.

sidru “line of battle”. Cf. Hebr. סֵדֶר.

[saḫū] Perm. *siḫi*, 3 fem. sing. *si-ḫa-ti*: “to disappear, cease; to revolt”.
Piel, Pret. *usaḫḫi*: “to destroy, blot out, overthrow”.

siḫu “revolt, rebellion”.

saḫālu Pret. *isḫul*: “to pierce”.

saḫmaštu “rebellion”.

saḫāpu Pret. *isḫup*: “to overwhelm”. Hebr. סָחַף.

saḫāru Pret. *isḫur* : "to turn, turn towards; to surround, harass, infest". Cf. Hebr. סָחַר.
Ifteal, Pret. *issaḫur*, *issaḫra*; Pres. *i-saḫ-ḫu-ra* : "to return".
Piel, Pret. *usaḫḫir*; Imper. *suḫḫir*; Perm. *suḫḫur*; Inf. *suḫḫuru* : "to turn, to turn towards".
Ishtafal, Pret. *uštasḫir*, *uštasḫir* : "to cause to surround, to surround with".
Nifal, Inf. *nasḫuru* : "to be turned, to turn oneself (from anger)".
Ittanafal, Pres. *ittanasḫar* : "to turn oneself towards".

siḫru constr. st. *siḫir* : a precious stone.

siḫirtu "enclosing wall; neighbourhood; full extent, whole"; *ana siḫirtišu* "in its full extent".

sukkallu "minister, servant". Ideogr. .

sikkūru "bolt". Ideogr. . Cf. Hebr. נִסְכָּר.

sakāpu Pret. *iskip*; Pres. *isakip* : "to cast down, overthrow; to cast oneself down, to rest".

[***salū***] Pret. *is-lu-u* : "to cast off (a yoke)". Cf. Hebr. סָלָה.

[***salū***] Piel, Pret. *usalli*; Pres. *u-sal-la*, *u-sal-lu*; Inf. *sullū* : "to pray".

taslītu | ***teslītu*** "prayer, supplication".

salāmu Pret. *islim*; Imper. *silim* : "to deal favourably with, be gracious".

salīmu "mercy; alliance, confederacy".

salīmiš "favourably, mercifully".

salmu subs. of uncertain meaning, occurring in phrase *a-šar sa-al-me*.

suluppu "date". Ideogr. .

salatu "household".

summatu plur. *summāti* : "dove". Ideogr. .

simtu see **asāmu.**

sinuntu "swallow". Ideogr. .

sinniš | **sinništu** "female, wife". Ideogr. .

sanāḳu Pret. *isniḳ* : "to oppress; to hold fast".

  sunḳu "want, hunger".

sisū plur. *sisē* : "horse". Ideogr. . Cf. Hebr. סוּס.

sipū "to pray".

sapāḫu "to loose, scatter, bring to naught"; Perm. *sapiḫ* "loosened".

Piel, Pret. *usappiḫ*; Part. *musappiḫ, mu-si-pi-iḫ* : "to scatter, break up, shatter". Cf. Hebr. סָפַח.

Nifal, Pret. *issapiḫ* : "to be scattered".

sapānu Pret. *ispun*; Pres. *isapan* : "to cover, overwhelm, cast down, overcome, subdue". Cf. Hebr. סָפַן.

sippu plur. *sippē* : "threshold".

saparu "net".

  sapariš "in a net".

saḳāru Pret. *isḳur, išḳur* : "to speak, to command".

Ittafal, Pret. *ittašḳar* : "to speak".

  siḳru | **seḳru** constr. st *siḳir, seḳar* : "word, command".

surḳīnu "drink-offering, libation".

sarāru "to oppose, resist". Hebr. סָרַר.

sērāš | **šīrīs** "sweet drink, mead".

siššu "sixth". Ideogr. . Hebr. שִׁשִּׁי.

sītu | **sittu** masc. plur. *sittūti* : "the others, the rest".

sattukku "regular offering". Ideogr. .

P

pū "mouth; word, command". Ideogr. [cuneiform]. Hebr. פֶּה.

pagru constr. st. *pagar*: "body, corpse". Hebr. פֶּגֶר.

padū Part. *pādū*: "to loose, to free"; *lā pādū* "unsparing, without mercy". Hebr. פָּדָה.

  pidū "purchase-money".

padanu "way, path".

puzru constr. st. *puzur*; plur. *puzrāti*: "secret, concealment".

piḫū Pret. *ipḫi*; Imper. *piḫi*: "to close, shut".
Ifteal, Pret. *iptehi*: "to shut".

piḫū "to steer"; Part. *pēḫū* "steersman, pilot".

  paḫātu { "district, province, territory"; *bēl paḫāti* "governor". Ideogr. [cuneiform].
  "governor". Ideogr. [cuneiform]. Cf. Hebr. פֶּחָה. }

  piḫātu "district, province". Ideogr. [cuneiform].

paḫāru "to collect (intrans.)".
Ifteal, Pret. *iptaḫar*: "to collect (intrans.)".
Piel, Pret. *upaḫḫir, u-pi-ḫi-ir*: "to collect (trans.); to strengthen". Ideogr. [cuneiform].

  puḫru constr. st. *puḫur*: "whole; assemblage; might, strength, support; host, forces". Ideogr. [cuneiform].

  puḫuru f. *puḫurtu*: "united".

  napḫaru "entirety, the whole". Ideogr. [cuneiform].

pāṭu "boundary, border, limit; all"; *pāṭ gimri* "entirety, the whole, the entire extent". Ideogr. [cuneiform].

paṭāru Pret. *ipṭur*; Pres. *ipaṭṭar*: "to tear away, remove". Hebr. פָּטַר.
Nifal, Pret. *ippaṭir*: "to be torn away".

  paṭru constr. st. *paṭar*: "dagger". Ideogr. [cuneiform].

pakū "misery (?)".

palū "reign, year of reign; symbol of royalty, ring (?)". Ideogr. [cuneiform].

[***pēlu***] Piel-Shafel, Pret. *ušpīl*: "to conquer, overcome". Ideogr. .

pūlu "stone, stone-block".

palāḫu Pret. *iplaḫ*: "to fear, be afraid; to reverence".
Ifteal, Pret. *iptalaḫ*: "to fear".

palḫiš adv. "with fear".

pulḫu "fear".

puluḫtu constr. st. *pulḫat*; plur. *pulḫāti*: "fear, terror".

[***palkū***] "to be wide".
Shafel, Pret. *uš-pal-ki*: "to open wide".

palkū masc. plur. *palkūti*: "wide; fat".

pallukku "circuit, boundary". Cf. Hebr. פֶּלֶךְ.

[***palāsu***] Nifal, Pret. *ippalis*; Pres. *ippalas*; Imper. *naplis*; Inf. *naplusu*: "to look upon, behold; to look upon in pity".
Ittafal, Inf. *itaplusu* "to gaze upon".

pilšu "mine (in siege-operations)".

[***paltū***] Nifal, Pret. *ippalti*, 3 plur. *ip-pal-tu-u*: "to be defeated".

pānu constr. st. *pān*: "face, countenance, front"; *pān, ina pān, ana pāni* "before"; *ina pāna* "formerly"; *šar pa-ni* "a former king"; *lapān* (Hebr. לִפְנֵי) "before". Ideogr. . Hebr. פָּנִים.

panānu adv. "formerly"; *i-na pa-na-a-nu-um-ma* "formerly".

paḳādu Pret. *ipḳid*; Imper. *piḳid*: "to inspect; to control; to entrust or commend to (for safe-keeping)". Hebr. פָּקַד.
Ifteal, Pret. *ipteḳid*: "to appoint".

[***paḳālu***] Piel: "to make mighty"; Perm. *puḳḳul* "mighty".

parū plur. *parē*: "mule". Ideogr. , .

[***parū***] Imper. *puru'*: "to cut off".
Piel, Pret. *uparri'*: "to cut off, sever".

pir'u "offspring, descendant". Ideogr. .

pīru plur. *pirāni, pirāti* : "elephant". Ideogr. .

[*pardū*] Shafel, Part. *muš-par-du* : "to make bright".

parzillu "iron". Ideogr. . Hebr. בַּרְזֶל.

[*parāku*] Shafel, Pret. *ušaprik*, with *ina pān* : "to bring upon with violence, cause to happen to; to display force towards".

parku "bolt (of a door)".

[*parkū*] Nifal, Pret. *ipparku*; Inf. *naparkū* : "to cease; to disappear, depart".
Ittafal, Pret. *ittaparka* : "to disappear".

parakku plur. *parakkē, parakkāni* : "shrine, room, chamber". Ideogr. .

parāsu Pret. *iprus* : "to divide; to determine, decide". Ideogr. . Cf. Hebr. פָּרַס.
Nifal, Pret. *ipparis*; Pres. *ipparas* : "to be decided; to stop, cease".

purussū "decision". Ideogr. .

piristu "decision".

parṣu constr. st. *paraṣ* : "command, statute, ordinance". Ideogr. .

[*parāru*] Piel, Pret. *uparrir*; Part. *muparriru* : "to break in pieces, shatter". Cf. Hebr. פּוֹרֵר.
Iftaal, Pret. *uptarrir* : "to be broken, to be shattered".

[*parāšu*] Nifal, Pret. *ippariš*; Part. *mupparšu* : "to fly, to fly along".
Ittafal, Part. *muttaprišu* : "to fly".

[*paršadu*] Nifal, Pret. *ipparšid*; Inf. *naparšudu* : "to fly, to escape, to disappear"; *ina ḳātē naparšudu* "to disappear".

pašāḫu Pret. *ipšaḫ* : "to be appeased, to be satisfied".
Shafel, Pret. *ušapšiḫ* : "to appease, to satisfy".

pašāṭu Pret. *ipšiṭ*; Pres. *ipašiṭ* : "to blot out, deface, destroy".

[***pašāḳu***] "to be strong; to be grievous".

šapšaḳu "tribulation, affliction".

šupšuḳu "troubled, afflicted".

pašāru Pret. *ipšur* : "to loosen; to subdue (wrath)".
Piel, Prec. *lipaššir* : "to loosen, dissolve".
Nifal, Prec. *lippašir* : "to be loosened, to be laid open".

pašāšu Pret. *ipšuš* : "to anoint".
Nifal, Pres. *ip-pa-aš-ši* : "to be anointed".

pāšišūtu "anointing with oil, trade of anointing".

paššūru "dish". Ideogr. .

pitū Pret. *ipti, iptā*; Pres. *ipatti, ipeti, ipitti*; Imper. *piti, pitā*; Part. *pētū* : "to open; to declare, divulge, reveal to". Hebr. פָּתַח.

pētū "opener (of a gate), porter". Ideogr. .

pūtu "face, front".

patānu "to eat".

naptanu "feast".

pitpānu "bow"; sometimes written with determ. .

patāḳu Pret. *iptiḳ* : "to make, create; to make or mix (wine)".

pitḳu constr. st. *pitiḳ* : "structure".

pattu plur. *pat-tu-te* : word of uncertain meaning.

Ṣ

ṣābu plur. *ṣābē* : "warrior"; in plur. "people, mankind"; *ṣābē ḳašti* "archers"; *ṣābē tidūki* "warriors". Ideogr. . Cf. Hebr. צָבָא.

[***ṣabū***] Piel, Imper. *ṣubbi* : "to look at, behold".

ṣabāru Shafel, Pret. *ušaṣbir* : "to inform, to acquaint with".

ṣabātu Pret. *iṣbat*; Pres. *iṣabat, iṣabbat*; Imper. *ṣabat*; Part. *ṣābit* : "to hold, grasp, hold fast, take, capture; to undertake (work); to exorcise"; *ḫarrāna ṣabātu*

"to take the road, set out"; with *šadû* as object "to take to the mountains"; *ina ḳâtâ ṣabit* (Perm.) "taken in the hands", *i. e.* "in captivity"; *ṣa-bit ar-ka-ti* "that was behind".

Ifteal, Pret. *iṣṣabat*; Inf. *tiṣbut* (for *ṣitbut*): "to take; to begin"; with *ḫarrânu* as object "to set out".

Piel, Pret. *uṣabbit*: "to take, capture".

Shafel, Pret. *ušaṣbit*: "to cause to take (a road), to despatch; to cause to take (a habitation), to station, to settle".

Ishtafal, Pret. *uštaṣbit*: "to cause to take (a road); to cause to take (a position), to post".

Nifal, Pres. *iṣṣabat*: "to be held fast".

ṣibittu "captivity, durance".

ṣubâtu "garment". Ideogr. .

ṣâdu Pret. *iṣûd*: "to glow".

ṣûḫu "wish, desire (?)".

ṣeḫêru Perm. 1 sing. *ṣi-iḫ-ri-ku*: "to be small, young".

Piel, Pret. *uṣaḫḫir*; Pres. *uṣaḫḫar*: "to diminish, to lessen; to deprive of, exclude from".

Iftaal, Pret. *uṣṣaḫḫir*: "to depart (?)".

ṣaḫru }
ṣiḫru } masc. plur. *ṣiḫrûti*: "small, petty, young". Ideogr. .

ṣuḫrîtu (?) "youth".

ṣîlu plur. *ṣîlê*: "rib; side". Hebr. צֶלַע, צֵלָע.

ṣilû "to fight".

ṣaltu "hostility, battle".

ṣulâtu "battle".

[ṣalâlu] "to overshadow". Hebr. צָלַל.

Piel, Pret. *uṣallil*: "to set as a covering, to spread out".

ṣillu "shade, shadow, shelter". Ideogr. . Hebr. צֵל.

ṣalmu constr. st. *ṣalam*; plur. *ṣalmânu, ṣalmâni*: "image". Ideogr. . Hebr. צֶלֶם.

ṣalmu fem. *ṣalimtu*; fem. plur. *ṣalmâti*: "dark, black"; *ṣalmât ḳaḳḳadi* "the black-headed", *i. e.* "mankind". Cf. Hebr. צַלְמָוֶת.

ṣaltu, **ṣalâtu** see **ṣilû**.

ṣûmu "thirst". Hebr. צָמָא.

ṣamâdu Pret. *iṣmid*: "to yoke, harness, equip, gird on"; Perm. 3 fem. sing. *šandat*, 3 masc. plur. *ṣandû* "girt, equipped". Cf. Hebr. צָמַד.

  ṣimittu plur. *ṣimdâti*: "yoke". Ideogr. . Hebr. צֶמֶד.

  naṣmadu "yoke".

ṣênu plur. *ṣênê*: "sheep". Cf. Hebr. צֹאן.

[ṣênu] Pret. *iṣân, iṣên*: "to fill with".

ṣipru "*lapis lazuli*". Ideogr. .

ṣupru "claw". Cf. Hebr. צִפֹּרֶן.

ṣuṣû "marsh, marshland".

ṣiṣṣu "bond, fetter"; sometimes written with determ. .

ṣêru "field, plain, desert". Ideogr. .

ṣîru fem. *ṣirtu*: "high, exalted, august". Ideogr. .

  ṣîrûtu "supremacy, majesty".

  ṣîr Prep. "on, upon, over; against"; *ana ṣîr* "to, upon"; *ṣiriš* "to"; *ṣi-ru-uš-šu* "upon him", *ṣi-ru-uš-šu-un* "upon them". Ideogr. .

ṣiru "serpent". Ideogr. .

ṣarâḫu Pres. *iṣarraḫ*: "to cry aloud, chant". Hebr. צָרַח.

ṣirlalu (?) written *ṣir-la-la*: portion of a temple, "facade (?)".

ṣirmaḫu "monster-serpent".

ṣarâpu Pret. *iṣrup*: "to dye with"; Perm. 3 fem. sing. *ṣarpat*, 3 masc. plur. *ṣarpû* "dyed with".

ṣirpu word of uncertain meaning.

ṣirritu plur. *ṣirrêti*: "affliction". Cf. Hebr. צָרַר.

ṣirruššū "colossal serpent, dragon". Ideogr.

ṣīrūtu see *ṣīru*.

ṣātu, *ṣi'ātu*, *ṣītu* } see *aṣū*.

Ḳ

ḳa a measure.

[*ḳā'u*] Piel, Pres. *uḳā* : "to wait". Hebr. קָוָה.

ḳabū, *ḳibū* } Pret. *iḳbi*; Pres. *iḳabbi*; Imper. *ḳibi*; Part. *ḳābū*; Perm. *ḳabi*, *ḳibi* : "to speak, proclaim, command". Ideogr.

Ifteal, Pret. and Pres. *iḳtabi* : "to speak, say".

ḳibītu "word, command". Ideogr.

ḳubbū, *ḳubū* } plur. *ḳubbē*, *ḳubē* : "cry".

ḳablu constr. st. *ḳabal* : "midst; battle, assault, storm". Ideogr. Cf. Hebr. קְבָל.

ḳablū adj., fem. *ḳablītu*; fem. plur. *ḳablāti* : "in the midst"; *ina ḳablāt* "in the midst of".

ḳudmu "front"; as prep. "before", *ḳud-me-šu-nu* "before them". Cf. Hebr. קֶדֶם.

ḳalū Pres. *iḳallu* : "to burn". Hebr. קָלָה.

ḳūlu "cry". Hebr. קוֹל.

ḳalālu Piel : "to abuse, disgrace". Cf. Hebr. קָלַל.

ḳillatu plur. *ḳillāti* : "sin, transgression, offence".

ḳullultu "iniquity".

ḳamū Pret. *iḳmu*; Part. *ḳāmū* : "to burn".

ḳanū "reed". Ideogr. Hebr. קָנֶה.

ḳannu "frontier (?)".

ḳinnu "nest; family, household". Hebr. קֵן.

ḳāpu Pret. *iḳūp* : "to fall in, become ruined".

ḳāpu Pret. *iḳîp* : "to entrust to".
Ifteal, Pret. *iḳtîpa* : "to entrust to".

ḳîpu plur. *ḳîpâni* : "governor, prefect"; written with determ. .

ḳuppu "chest, basket; cage"; *iṣṣur ḳuppi* "a caged bird".

ḳaṣāru Pret. *iḳṣur* : "to bind; to seize, take".
Ifteal, Perm. *ḳiṣṣur* (*i. e. kitṣur*) : "to form".
Iftaal, Pret. *uḳtaṣṣir* : "to collect, to rally (intrans.)". Ideogr.  (?).

kiṣru constr. st. *ḳiṣir* : "might; battalion"; cf. *rab-ḳiṣir.*

ḳaḳḳadu "head". Ideogr. . Cf. Hebr. קָדְקֹד.

ḳaḳḳaru "ground, soil; land".

ḳarābu }
ḳirēbu } Pret. *iḳrib* : "to approach, draw near". Hebr. קָרַב.

Ifteal, Perm. *ḳitrub* : "to draw near for battle, to attack"; Inf. *ḳitrubu* employed as subs. "attack, assault".
Ishtafal, Pret. *uštaḳrib* : "to bring near".

kirbu constr. st. *kirib* : "midst, interior; bowels"; *kirib, ina kirib* "within". Hebr. קֶרֶב.

[ḳarādu] "to be strong".

ḳardu fem. *ḳarittu* : "strong, valiant, heroic, courageous". Ideogr. .

ḳarradu "strong, brave, valiant". Ideogr. .

ḳarradûtu "strength, valour".

ḳurdu "might, power".

ḳurādu plur. *ḳurādē* : "strong, valiant; hero, warrior".

ḳarādu Pret. *iḳrid* : "to come, arrive".

ḳarnu "horn"; part of a chariot. Ideogr. . Hebr. קֶרֶן.

ḳarāṣu "to break off, to bite off". Hebr. קָרַץ.

karṣu "slander"; *karṣi akâlu* "to slander".

ḳarûru "drying up, abatement".

ḳāšu Pret. *iḳîš*; Imper. *ḳîš*; Part. *ḳâiš*: "to give, present, bestow"; Inf. *ḳâšu* employed as subs. "gift".

  ḳištu "gift".

ḳaštu plur. *ḳašâti*: "bow". Ideogr. . Hebr. קֶשֶׁת.

ḳātu plur. *ḳâtê*, *ḳâtâ*: "hand". Ideogr. .

ḳatū Pret. *iḳti*: "to come to an end; to be accomplished".
Piel, Prec. *liḳattâ*: "to bring to an end, destroy".
Shafel, Pret. *ušiḳti*: "to bring to an end".

R

rē'u "to pasture; to rule". Hebr. רָעָה.

  rē'u "shepherd". Ideogr. .

  rē'ūtu "shepherding, rule".

  rītu "pasture, pasturage".

ru'a "companion, neighbour". Hebr. רֵעַ.

[rābu] "to be wide, broad". Hebr. רָחַב.

  rēbitu "wide space or square (in a city)". Cf. Hebr. רְחֹב.

rabū Pret. *irbi*: "to be great; to increase". Hebr. רָבָה.
Ifteal, Pret. *irtabi*: "to be or become great".
Piel, Pret. *urabbi*: "to make great, raise to authority; to rear, bring up".
Iftaal, Pret. *irtabbi*: "to praise, magnify".
Shafel, Pret. and Pres. *ušarbi*: "to make great, magnify; to raise to power".
Piel-Shafel, Pret. *ušrabbi*: "to make great, to raise to power".

  rabū }
  rabiu } fem. *rabîtu*; plur. *rabûti*, fem. *rabâti*: "great", ideogr. ; employed as subs. "high officer, noble", ideogr. ; for *rab šiḳḳatûtu* see ***šiḳkatu***.

  rabiš "greatly, gloriously, majestically".

  rubū fem. *rubâtu*: "great, exalted"; employed as subs. "noble, prince". Ideogr. .

rubūtu	"greatness, loftiness, might"; *rubūt Ištar* "the mighty Ištar".
narbū } ***nirbū*** }	"greatness".
šurbū	fem. *šurbūtu*: "great".
tarbītu	"child, offspring".
rab-āsū	"chief astrologer". Ideogr. .
rab-ešrēti	"chief" (lit. "chief of ten"). Ideogr.  .
rab-ķiṣir	"captain". Ideogr. .
rab-....	an officer. Ideogr. .
ribū	see ***arba'u***.
[***rabābu***]	Piel-Shafel, Prec. *lišrabbib*: "to make great or mighty". Cf. Hebr. רְבַב.
rabāṣu	Perm. *rabiṣ*, 3 plur. *rabṣū*: "to lie in wait, lurk; to cower down". Hebr. רָבַץ.
[***ragāgu***]	"to be wicked".
raggu	"wicked".
targigu	"sinner, wicked man".
rigmu	constr. st. *rigim*; plur. *rigmē*: "cry, lamentation; din, clash (of arms)".
[***radū***]	Pret. *irdi*: "to go, march".
	Ifteal, Pret. *irtedi*: "to go".
	Shafel, Pret. and Pres. *ušardi*: "to cause to go; to cause to flow, to make discharge itself"; *urḫa šurdū* "to take the road".
[***radū***]	Piel, Pret. *uraddi*: "to add".
	Piel-Shafel, Pret. *ušraddi*: "to add".
ruhū	"spell, sorcery".
raḫāṣu	Pret. *irḫuṣ*: "to trust to, to put hope in"; employed with prep. *eli*.
raḫāṣu	Pret. *irḫiṣ*; Part. *rāḫiṣu*: "to overwhelm".
riḫṣu	constr. st. *riḫiṣ*: "downpour".

rakābu Pret. *irkab* : "to ride; to mount a chariot". Hebr. רָכַב.

Shafel, Pret. *ušarkib* : "to cause to embark (on a ship)".

Ishtafal, Pret. *uštarkib* : "to sling on (a weapon)".

rakbu "messenger".

rukūbu "riding, chariot".

narkabtu plur. *narkabāti* : "chariot". Ideogr. . Cf. Hebr. מֶרְכָּבָה.

rakāsu "to bind". Hebr. רָכַס.

Ifteal, Perm. *ritkus* : "to bind fast, set in order".

Piel, Pret. *urakkis* : "to fix, to cast up (entrenchments)".

riksu constr. st. *rikis* : "band, bond; barrier, bounds".

markasu "bolt (of a door)".

rāmu Pret. *irām, irīm*; Pres. *irām*, in relative clause *irammu*, in letters from Tell el-Amarna *ira'am, iraḫam*; Part. *rā'imu* : "to love"; with double acc. "to grant to". Ideogr. . Hebr. רָחַם.

rēmu "mercy".

rīmīnū }
rīmnū } fem. *rīmnītu* : "merciful".

narāmu "love, affection; darling".

narāmtu "darling".

ramū Pret. *irmi, irmā*; Pres. *irami*; Part. *rāmū* : "to cast, to cast down; to set or take up one's dwelling, to inhabit". Cf. Hebr. רָמָה.

Ifteal, Pret. *irtame*, with *šubtu* as object: "to set one's dwelling".

Shafel, Imper. *šurmā*, with *šubtu* as object: "to cause to inhabit".

Piel-Shafel, Pret. *uš-ram-ma* : "to cause to dwell or inhabit".

ramū Pret. *irmū* : "to be loosened".
Piel, Imper. *ru-um-me* : "to loose; to forbear".

rīmu plur. *rīmāni* : "wild ox". Ideogr. . Hebr. רְאֵם.

rūmu fem. *rūmtu* : "high, exalted".

ramāku Pret. *irmuk*; Pres. *irammuk* : "to pour out".

ramāmu Pret. *irmum* : "to thunder".
Ifteal, Pret. and Pres. *irtamam* : "to thunder".

ramānu, **ramnu** } "self".

rēsu "to crush".
Piel, Prec. *lira'is* : "to crush, shatter, destroy".

rusū "poison".

rasābu Piel, Pret. *urassib* : "to slay".

rapāšu "to be broad".
Piel, Pret. *urappiš*; Pres. *urappaš*; Part. *murappišu* : "to broaden, to increase".

rapšu fem. *rapaštu, rapaltu* : "broad, great, wide-spreading". Ideogr. .

ritpašu "broad, great".

rīṣu "helper".

rīṣūtu "help".

raṣāpu Pret. *irṣip* : "to fit together, to build". Hebr. רָצַף.

[rēḳu] Pret. *irēḳ* : "to be distant". Hebr. רָחַק.

rūḳu fem. *rūḳtu*; plur. masc. *rūḳūti*, fem. *rūḳāti, rūḳēti* : "distant (of time and place); broad, extensive"; *ina rūḳi* "afar off". Ideogr. .

rīḳu masc. plur. *rīḳūti* : "empty"; *rīḳūtišunu kuššidašunuti* "their failure secure". Hebr. רִיק.

rašū Pret. *irši*; Pres. *iraši*; Imper. *riši* : "to have, possess"; *rēma*, or *salīma*, or *taiāra, rašū* "to have mercy"; *baṭilta rašū* "to take one's discharge, to desert".
Shafel, Pret. *ušarši, ušaršā* : "to cause to have"; *baṭilta šuršū* "to cause to cease, to discontinue".

maršītu “possession”.

[***rēšu***] Pret. *irīš*: “to rejoice, to be glad”.
Ifteal, Pret. *irtīš*: “to rejoice, to be glad”.

rišātu (pur.) “exultation, shouts of joy”.

rēšu “head, summit; beginning, dawn (of the day); chief, high officer”. Ideogr. . Hebr. ראש.

rēštū “chief, principal, of highest rank; primeval”.

rēšūtu “slavery, service”.

rašubbatu “might”.

[***rašādu***] Shafel, Pret. *ušaršid*: “to found, establish, make firm, strengthen”.

ruššū “lordly, sumptuous”.

rē'ūtu, ***rītu*** see ***rē'u***.

rū'tu, ***rūtu*** “spittle, slaver; breath”. Ideogr. .

ritpašu see ***rapāšu***.

Š

ša relative pronoun “who, which”; genitive particle; employed as conj. “for, since”.

[***šē'u***] Pret. *eš'i*; Pres. *iše'i*; Imper. *še'i*; Perm. *še'i*: “to see, survey; to seek, to take heed for”. Hebr. שְׁעָה.
Ifteal, Pret. *ište'i*: “to seek, to seek out, to care for”.
Iftaneal, Pret. *ištani'i*, *išteni'i*; Pres. *išteni'i*: “to seek, to look carefully; to look after, to care for”.

šeu “corn, grain”. Ideogr. .

šū fem. *šī*; plur. masc. *šūnu*, *šun*, fem. *šīna*; personal pronoun: “he, she, they”.

šū fem. *šī*; plur. masc. *šūnu*, *šunūti*, fem. *šināti*, *šinātina*: “that”.

šebū Pret. *išbi*: “to be satisfied with”. Hebr. שָׂבַע.

šibbu "girdle".

šibṭu "rod, sceptre; pestilence". Hebr. שֵׁבֶט.

šabāsu / ***sabāsu*** Pret. *isbus* : "to be angry"; with *kišādu* "to avert the neck (in anger)".

šabāru Pret. *išbir*; Pres. *išabir* : "to break, to shatter". Hebr. שָׁבַר.
Ifteal, Pret. *ištebir, iltebir* : "to break".
Piel, Pret. *ušabbir, ušebir* : "to break".
Ittafal, Pret. *illešbir* : "to be broken".

šabru "wound". Hebr. שֶׁבֶר.

šabāšu Pret. *išbuš* : "to hinder".

šubtu see ***ašābu***.

šubtaḳtu see ***baṭāḳu***.

šigaru "bolt (of a door)".

šagāšu Pret. *išgiš* : "to slay, destroy".

šadū "to be high; to rise".

šadū plur. *šadē, šadāni* : "mountain". Ideogr. .

šadū the East, the East-wind. Ideogr. .

[šudū] constr. st. *šud* : "highness, supremacy"; *šud tamḫari* "generalship in battle".

šud-šaḳū "officer"; written .

[šidū] plur. *šidē* : "gift, present".

šadādu Pret. *išdud, ildud*; Imper. *šudud* : "to drag, to draw; to have patience (?)".

šiddu / ***šidu*** plur. *šidē* : "district".

šadāḫu Pres. *išaddiḫ* : "to advance".

[šadālu] "to be wide".
Piel, Part. *mušamdilu* : "to widen, to increase".

šadlu fem. *šadiltu*; masc. plur. *šadlūti* : "wide, of broad extent".

šidimmu (?) "raging hound". Ideogr. .

šēzuzu see ***nazāzu***.

[šaḫū] Pres. *išaḫḫi* : "to wade (in slime)".

[šaḫādu] Ifteal, Pret. *ištaḫid* : "to prance, to rear".

šaḫāṭu Pret. *išḫuṭ*; Imper. *šuḫuṭ* : "to tear off"; Perm. *šaḫ-ṭu* "taken off (of a diadem)". Cf. Hebr. שָׁחַט.

šaḫluktu see **halāku**.

šuḫarruru Pret. *ušḫarir* : "to be or become narrow, to subside".

šaḫarratu "grief".

šaḫtu "humble, submissive".

šāṭu Pret. *išûṭ*; Prec. 1 sing. *lašûṭ*; Pres. *išâṭ* : "to drag, to draw, to bear (a yoke)". Cf. Hebr. שׁוט.

šaṭāṭu Pret. *išṭûṭ*; Imper. *šuṭuṭ* : "to tear".

šaṭāru Pret. *išṭur, iltur.*: "to write, inscribe".

šaṭru "written, inscribed"; *šumu šaṭru* "inscribed name, record of name".

šiṭru constr. st. *šiṭir* : "writing, inscription"; *šiṭir šumi* "record of name".

šukūdu "spear".

šakkanakku / **šakkanaku** "governor, viceroy"; also written *ša-ka-an-ki.* Ideogr. .

šikkatu "conquest, triumph"; *rab šikkati* "conqueror", whence the abstract noun *rab sikkatûti* "mightiness in battle, prowess in the fight".

šakānu Pret. *iškun*; Pres. *išakkan*; Imper. *šukun*, 2 masc. plur. *šuk-na-a* : "to set, place, set up, set in position, establish, appoint; to make (a libation or offering); to send (a deluge); to raise (the voice); to execute (a punishment)"; with double acc. "to place something on someone"; *abikta šakānu* "to defeat"; *lîta šakānu* "to triumph, prove victorious"; *uzna*

šakānu "to direct the attention"; *lišāna šakānu* "to prepare for a feast"; *puḫra šakānu* "to give support to"; *ana rīṣūti . . . . šakānu* "to come to the help of"; Perm. *šakin*, *šak-nu* "situated, placed". Ideogr. . Cf. Hebr. שָׁכַן.

Ifteal, Pret. *ištakan*, *isakan*; Imper. *šitakan*; Inf. *šitkunu*: "to place, lay; to establish, fix, set up, found"; *abikta šitkunu* "to defeat"; *atalā šitkunu* "to be eclipsed"; *puḫra* or *unkenna šitkunu* "to exert one's full strength"; Perm. *šitkun* "drawn up (of line of battle)".

Iftaneal, Pret. *ištanakan* "to make".

Shafel, Imper. *šuškin*: "to cause to be established, to set, to place".

Nifal, Pret. *iššakin*; Inf. *naškunu*: "to be established; to be done, to be accomplished; to take place"; with prep. *itti* "to be allied with".

Ittafal, Pres. *ittaškan*, with prep. *itti*: "to be allied with".

šaknu "governor, director".

šiknu constr. st. *šikin*: "image; construction". Ideogr. .

šikittu plur. *šiknāti*: "creature".

šuknat (constr. st.): "creature, being".

šukuttu "equipment, pomp".

maškanu "place, site"; *ašar maškanišu* "the place where it stood".

šakāru "to be drunk"; 3 masc. plur. Perm. (?) *ši-ik-ru*. Hebr. שָׁכַר.

ša'ālu Pret. *iš'al*: "to ask"; with *šulmu* "to greet". Hebr. שָׁאַל.

Ifteal, Pret. *iš-ta-al*: "to ask; to seek for".

Piel, Pres. *uša'al*: "to cry or clamour for, to demand".

tašiltu plur. *tašīlāti* : "joy, festal joy".

šuluḫḫu "command, decree".

[***šalāṭu***] "to have power". Hebr. שָׁלַט.

šalṭiš, ***šalṭāniš*** "triumphantly".

šulluṭu "triumphant".

[***šalāṭu***] Piel, Pret. *ušalliṭ* : "to pierce".

šalālu Pret. *išlul* : "to carry off, to plunder". Hebr. שָׁלַל.

šallatu "spoil, booty".

šallatiš adv. "as spoil, as prisoners".

šalāmu Pret. *išlim* : "to be complete, intact; to be completed, to come to pass; to prosper". Hebr. שָׁלֵם.

Piel, Pres. *ušallam*; Inf. *šullumu* : "to keep intact, to preserve; to cause to prosper, to restore the fortunes of".

šalmu constr. st. *šalam* : "dead body, corpse".

šalamtu "corpse".

šalimtu "completeness, entirety; prosperity, immunity from disaster"; *ina šalimti* "thoroughly".

šalmeš, ***šalmiš*** adv. "safe and sound".

šulmu constr. st. *šulum* : "prosperity, safety, peace; greeting; the setting (of the sun), the west". Ideogr. .

šulmānu "present, gift". Cf. Hebr. שַׁלְמֹן.

šulmāniš adv. "in peace".

šalpūtu see ***lapātu***.

šalšu fem. *šaluštu* : "third". Hebr. שְׁלִישִׁי.

šāmu Pret. *išīm*; Imper. *šīm*; Perm. *šām* : "to establish; to determine, decree". Hebr. שׂוּם.

Ifteal, Pret. *ištīm*, *iltīm* : "to determine, decree; to lay upon".

Piel, Part. *mušimmu* : "to determine, decree".

šîmtu	plur. *šîmâti* : "destiny, lot; affair, business".
šamû	plur. *šamê* : "heaven". Ideogr. 𒀭. Cf. Hebr. שָׁמַיִם.
šamâmu	"heaven".
šemû	Pret. *išmi*; Pres. *išimi, išimmi*; Imper. *šimi*; Perm. *šemi*, 3 fem. sing. *šemat* : "to hear". Hebr. שָׁמַע.
šēmû	"obedient; favourable, propitious".
tašmû	"prosperity, success".
šumu	"name". Ideogr. 𒈬. Hebr. שֵׁם.
šumēlu	"left". Hebr. שְׂמֹאל.
šammu	"plant, herb, weed".
šumma	conj. "when, if".
šamnu	constr. st. *šaman* : "oil". Ideogr. 𒉌𒄑, 𒉌𒄑. Hebr. שֶׁמֶן.
[šamâru]	Ifteal, Pret. *ištammar* : "to keep, preserve; to reverence". Hebr. שָׁמַר.
[šamâru]	"to be violent".
šamru	"violent; rapid, turbulent (of a river)".
šumurratu	"whirlwind".
šitmuriš	adv. "furiously".
šamšu	"the sun". Ideogr. 𒀭𒌓. Hebr. שֶׁמֶשׁ.
šamûtu	"rain".
šîmtu	see **šâmu**.
[šanû]	Pret. *išni, iš-ni-'* : "to repeat, to do a second time" : *iš-ni-' ip-ḳid* "he again inspected". Hebr. שָׁנָה. Piel, Pret. *ušanni, ušannâ*; Imper. *šunni, šunnâ*; Inf. *šunnû* : "to repeat, to relate".
šanû	fem. *šanûtu* : "second". Ideogr. 𒈫. Hebr. שֵׁנִי.
šinâ	"two"; *ina šinâšu* "into halves". Ideogr. 𒈫. Hebr. שְׁנֵי.
šanîtu	"repetition; time, times". Ideogr. 𒁹.
[šanû]	"to be otherwise, different". Hebr. שָׁנָה.

Piel, Pret. *ušanni*: "to alter, distort"; *šunnū ṭemu* "to lose one's senses".
Iftaal, Pret. *usanni* (*i. e. uštanni*): "to alter, distort".

šanū fem. *šanītu* "other, another".

šangū "priest". Ideogr. [cuneiform], [cuneiform].

šangūtu "priesthood". Ideogr. [cuneiform].

šūnuḫu see **anāḫu**.

šanānu Pres. *išannan*: "to equal, to rival"; Part. *šāninu* "rival". Ideogr. [cuneiform].
Nifal, Pres. *iššanan*: "to be equalled".

šinnu plur. *šinnā, šinnāti*: "tooth, tusk; ivory"; *šinni pīri* "ivory". Ideogr. [cuneiform]. Hebr. שֵׁן.

šanunkatu "queen".

šanītu see [**šanū**].

šasū Pret. *išsi, ilsi*; Pres. *išassi, išissi*: "to cry, to speak".

šēpu plur. *šēpē, šēpā*: "foot". Ideogr. [cuneiform].

šupū a siege-engine.

šūpū see [**apū**].

[**šapāḫu**] "to scatter"; Perm. *šapuḫ* "scattered".
Nifal, Inf. *našpuḫu*: "to be scattered, ruined".

šapāku Pret. *išpuk*: "to pour out". Hebr. שָׁפַךְ.
Ifteal, Pret. *ištapak*: "to pour out".

šapālu "to be low". Hebr. שָׁפֵל.
Shafel, Inf. *šušpulu*: "to abase".

šaplu constr. st. *šapal*: "under part"; *šapal, ina šapli* "beneath, under".

šaplu fem. *šapiltu*: "low, lower".

šapliš adv. "below".

šapāru Pret. *išpur*: "to send, to send to".
Ifteal, Pret. *iltapra*: "to send".
Iftaneal, Pret. *ištanapar*: "to send".

šipru constr. st. *šipir*: "message; work, craft; concern, matter"; for **mār-šipri** see **māru**. Ideogr. [cuneiform].

šuparruru Pret. *ušparir*: "to spread (a net)".

šapšaķu }
šupšuķu } see [***pašāķu***].

šaptu constr. st. *šapat*: "lip". Hebr. שָׂפָה.

šipātu "fleece, wool". Ideogr. .

šiptu constr. st. *šipat*: "incantation". Ideogr. .

šaķū "to be high".

Piel, Pret. *ušaķķi*: "to make high, to raise, to carry up".

Shafel, Pret. and Pres. *ušašķi*; Inf. *šušķū*: "to exalt".

šaķū fem. *šaķūtu*: "high, lofty"; employed as subs. "ruler".

šušķū "high, exalted".

šaķū "to drink".

Shafel, Inf. *šušķū*: "to cause to drink". Hebr. הִשְׁקָה.

mašķītu "drinking; watering (of cattle)". Cf. Hebr. מַשְׁקֶה.

šaķālu Pret. *išķul*; Pres. *išaķķal*: "to weigh, to pay". Hebr. שָׁקַל.

Ifteal, Perm. *šitķul*: "to balance, to be equal".

šuķultu "weight". Ideogr.  (?).

šūķuru see **aķāru**.

šāru "wind". Ideogr. . Hebr. שַׂעַר.

[***šāru***] "to go, to pass, to pass over". Hebr. שׁוּר.

mašāru "wheel".

[***šarū***] "to grow, to increase".

mešrū "wealth, possessions".

šēru "morning, dawn". Hebr. שַׁחַר.

šīru "flesh, body". Ideogr. . Hebr. שְׁאֵר.

šūru "reed, rush".

šurbū see **rabū**.

šarbābu "dread (?)".

[***šarāḫu***] "to be mighty".

Ifteal, Imper. *šitraḫ* : "to show oneself strong"; Part. *muštarḫu*, *multarḫu* "mighty".

Piel, Inf. *šurruḫu* : "to make mighty; to increase, to augment".

šarḫu "strong, mighty".

šaruḫu fem. *šaruḫtu* : "mighty".

šīrīs see *sērāš*.

šarāpu Pret. *išrup* : "to burn". Ideogr. . Hebr. שָׂרַף.

šarāḳu Pret. *išruḳ*; Pres. *išarraḳ*; Imper. *šuruḳ*, : "to present, bestow upon".

širiḳtu "gift, present".

šarru constr. st. *šar*; plur. *šarrāni* : "king". Ideogr. , .

šarratu "queen".

šarrūtu "kingdom, kingship, royalty".

šurišu word of uncertain meaning.

šuršu "root". Hebr. שֹׁרֶשׁ.

šuršiš adv. "from the roots".

šārtu "hair". Ideogr. . Hebr. שֵׂעָר.

šērtu constr. st. *šērit* : "sin; punishment".

šāšu fem. *šāša*; plur. *šāšunu*, *šāšun*; 3 pers. sing. and plur. of the independent personal pronoun (in the gen. and acc.): "him, her, they"; rarely used for *šuatu*, *šātu*.

šušu "sixty".

šašmu "fight, battle".

šašmeš "to the fight".

šušḳū see *šaḳū*.

šatū Pret. *išti* : "to drink". Hebr. שָׁתָה.

maštītu "drink". Hebr. מִשְׁתֶּה.

šatū "to sweat (?)"; Inf. employed as subs. "sweat (?)".

[*šētu*] Pres. *išēt* : "to escape".

šētu "net, snare".

šuatu } *šātu* } fem. *šiati*; plur. masc. *šuatunu*, *šātunu*, fem. *šuatina*, *šātina*; demonstrative pronoun : "that".

šūtu, šūt genitive particle; relative pronoun "who, which"; employed as conjunction "since".

šūtu the South-wind. Ideogr. .

šitmuriš see [**šamāru**].

šūturu see **aṭāru.**

šattu constr. st. *šat*: "duration; eternity"; *ina šat* "during", *e. g. ina šat mūši* "during the night".

šattu (*i. e. šantu*), pur. *šanāti*: "year". Ideogr.  . Hebr. שָׁנָה.

šattišam adv. "yearly".

šuttu plur. *šunātu*: "dream". Ideogr. . Cf. Hebr. יָשֵׁן, שֵׁנָה.

šuttatu "hole, pit; snare (for lions)".

T

tū "spell, incantation".

ṭibū Pret. *iṭbi*; Pres. *iṭabbi, iṭibbi*; Perm. *ṭebi*: "to come on, to advance, to draw near (for attack)".
Shafel, Pret. *ušaṭbi*: "to cause to advance, to bring".

ṭibū constr. st. *ṭib*: "approach, attack, onslaught".

tabāku Pret. *itbuk*; Imper. *tubuk*: "to pour out, to shed".
Ifteal, Pret. *ittabak*: "to pour out, to heap up".
Ittafal, Pret. *ittatbak*: "to be poured out".

tabālu Pret. *itbal*: "to carry away".

tabūlu "flock, herd".

tubuḳtu plur. *tubḳāti*: "side, quarter of heaven".

tabrītu see **barū.**

tidūku see **dāku.**

tizḳāru "high, exalted".

taḫāzu "fight, battle". Ideogr. .

taḫāziš "for battle".

takālu Perm. *takil*: "to trust in".

Piel, Pret. *utakkil*; Part. *mutakkilu*: "to strengthen, give encouragement to".

Nifal, Pret. *ittakil*: "to trust in".

tiklu plur. *tiklē*: "helper".

tukultu "might, strength; help"; plur. *tuklāti* "troops". Ideogr. .

takiltu "purple"; with determ.  "purple wool". Hebr. תְּכֵלֶת.

tilu "mound". Ideogr. .

tēlīltu see **ellu**.

talīmu fem. *talīmtu* (constr. st. *talīmat*): "twin"; *aḫu talīmu* "twin brother".

[***talāmu***] Pret. *itlim*: "to present to".

Shafel, Pret. *ušatlim*: "to entrust to"; Perm. *šutlum* "entrusted".

[***ta'āmu***] Piel: "to command, rule"; Part. *muta'imu, mute'imu* "ruler".

tamū Pret. *itmu, itmā*; Pres. *itamu, itamā, itammā*: "to speak, to address; to pray"; *tamū itti* "to speak to, to address".

tāmdu see **tāmtu**.

tamāḫu Pret. *itmuḫ*: "to take, hold, grasp".

Ifteal, Pres. *ittamaḫ*: "to take, hold".

Piel, Pret. *utammiḫ*: "to hold fast, to bind as a captive".

Shafel, Pret. *ušatmiḫ*: "to cause to take"; with *ḳātu* or *irtu* "to place in the hand" or "on the breast".

tamḫaru see **maḫāru**.

temenu "foundation-inscription; foundation".

temēḳu see **emēḳu**.

tumru "sacrificial flame (?)".

tāmartu see **amāru**.

tamartu see **māru**.

tamirtu "neighbourhood".

tamšīlu see ***mašālu.***

tiāmatu, ***tāmtu***, ***tāmdu*** } plur. *tāmāti*: "sea". Ideogr. . Hebr. תְּהוֹם.

tānīḫu see [***anāḫu***].

tēnišētu "men, mankind".

tanattu, ***tanittu*** } see ***nādu.***

taslītu, ***teslītu*** } see [***salū***].

tappū "neighbour; helper".

tuḳumtu, ***tuḳuntu***, ***tuḳmatu*** } plur. *tuḳmāte, tuḳumāte, tumḳumāte, tumḳumātu*: "opposition, battle". Ideogr. .

tāru Pret. *itūr*; Imper. *tūr*: "to turn, turn back, return; to be turned to, to be changed, to become"; in combination with another verb "to repeat, to do a second time". Ideogr. . Hebr. תור.

Piel, Pret. *utīr*; Imper. *tīr*; Part. *mutīru*; Inf. *turru*: "to turn, change, convert; to turn back (trans.); to bring back, restore; to requite, to punish (sin)"; with *gimillu* "to avenge", *mutīr gimilli* "avenger"; *pān nīri turru* (sometimes shortened to *turru*) "to turn the front of the yoke", *i. e.* "to turn back (on a journey or expedition)".

Iftaal, Pret. *uttīr*: "to turn, change, convert; to be turned, converted".

taiāru { adj. "returning, going back".
subs. "mercy", see ***rašū.***

taiārtu "return".

turratu (?) "turning aside".

tārū "protector".

[tarū] Pres. *itarri*: "to croak (?)".

tarbītu see **rabū**.

targigu see **[ragāgu]**.

targullu "anchor (?)".

tarāku Pret. *itruk*: "to fail (of the heart), to lose courage".
Nifal, Pres. *ittarak*: "to fail, to cease".

tarāṣu Pret. *itruṣ*: "to stretch, to stretch out".
Shafel, Pret. *ušatriṣ*: "to lay, set up, erect".

tarṣu occurring as prep. *tarṣi* "opposite"; *ana tarṣi* "against"; *ina tarṣi* "before, into the presence of". Ideogr. [illegible].

tarṣu "upright, honest".

tirṣu constr. st. *tiriṣ*: "stretching out; direction"; *ina tirṣi* "in the time of"; *tiriṣ ḳāti* "stretching out of the hand", *i. e.* "desire, object of desire".

tarāru Pret. *itrur*: "to shake, tremble".
Ifteal, Pret. *ittarar*: "to tremble".

tērtu see **'āru**.

tēšū see **ešū**.

tašiltu see **ša'ālu**.

tašmū see **šemū**.